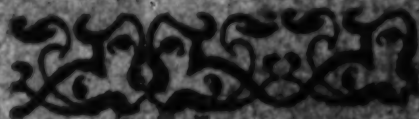


A NEW  
Discourse of Mo-  
rall Philosophie,

Entituled,  
The Keyes of Counsaile,

Not so pleasant as profitable,  
for younge Courti-  
ours.

*Optima est Patientia Victor.*



AT LONDON,  
Imprinted by Ralph  
Newberie.

Anno. 1579.

*For sale 1382 in  
Newberie's shop.*

213.

## Index.

Of humilitie.	Cap. 1.
Of company & felovvship.	Ca. 2.
Of talke & cōmunication.	Ca. 3.
Of modest behaviour.	Cap. 4.
Of selfe loue.	Cap. 5.
Of vvine and vvomen.	Cap. 6.
Of dyce play.	Cap. 7.
Of trauaile.	Cap. 8.
Of stabilitie.	Cap. 9.



To John Kay the younger

Gent. Haly Heron his Gouver-

nour, wisheth continuall health, with  
increase of learning and  
vertues.



When I had well considered with my self how  
great affinities are sayd  
to be betwixt learning  
and good maners, inso-  
much as either of them  
without the other see-  
meth to be vnperfect, & both equally ioy-  
ned. (O God) how straight a course they  
take to wyn both worldly fauour & eter-  
nall felicitie: I haue thought good, as well  
presently nourishing thy tender wittes by  
dayly instruction, as hereafter (when some  
priuate occasion may perhaps remoue me  
from thy company) to leaue these fewe  
preceptes of morall Philosophie together,  
with my especiall good will towards thee  
bent, in riper yeares of discretion to be  
well wayed and seriously folowed. The  
gifts of nature which appeare in the blos-

A.ij.

somes

*The Epistle Dedicatorie.*

Somes of youth, so bountiffully bestowed  
vpo thee, haue (as it were by cōtemplatiō)  
allured mee to giue these instructions of  
Courtly behauior, not bicause I wold ther-  
by persuaue thee to seeke suche doubtfull  
prefermēt, but (if hereafter by the good ad-  
uice of thy parents thou be commaunded,  
or by deceiptful emulation drawen to such  
kinde of seruice) that thou mightest in the  
entrance of so perillous a passage, be well  
armed against those daungerous delights  
which vnto others for want of better go-  
uernmen:, hath bene the chiefe cause of  
ruinous decayes and skornful ouerthrow.  
And first I woulde haue thee to vnder-  
stande, that the Court is a boysterous Sea,  
where by the raging stormes aboue head,  
the strongest shippes are throwen vpon  
the doubtfull rockes of displeasure, and  
yet sometymes by the fauourable aspect  
of fortune, safely ariued in the quiet ha-  
uen of good happe. It is like a steepe hyll  
or huge mountayne harde for any man to  
clymbe, and yet apt for all mē easily from  
thence to fall downe headlong, and espe-  
cially



*The Epistle Dedicatorie.*

cially to such as are swiftest of foote, or rather lightest of heade, nothing subiect to good counsel & foresight of mischiefs. The wayes are pleasat, the enterteinmēt sweet, but the felowship is the more doubtful, because that vnder so sweete a tast oft tymes lie many bitter pilles of hard digestion, and as some say, the common sicknesse of the Court, is to surfeyt in the bākets of dissembling: but no man can burne his fingers without fyre, nor be deceyued where hee hath not ouerniuch trusted. Moreouer, the way to vice is readily founde, but the true path and footesteppes of Vertue not so easie to be folowed: For nature is subiect to sinne, and soone allured by the enticementes of follie, but noble Vertue requireth longer tymes of increase, whose humble roote as it were by degrees spreading hir selfe abroad, is the more stedfastlye planted in the firme ground of perfect knowledge, where not by kinde, but customablye increasing, bringeth forth the flowers of woorthie fame, and soueraigne fruites of felicitie. Thys is the



*The Epistle Dedicatorie.*

marke whereat all men should leuell, and the boundes of humaine life which by no meanes can be enlarged: and as by the instinct of nature we are all moued with a prouident care to liue (as by the maintenance of pleasures and needefull commodities of life it is manifest) so much more ought we by reason seriously to seeke the safeconduct of vertue, that guideth vs directly to the Pallace of eternall life and euerlasting pleasures: by this we haue fellowship with Angels in heauen, after the consummation of this tragicall act, but the other is cōmon to vs with all other earthly creatures. Take therefore these instructions of vertue for a newe yeares gift at my handes, which (alluding to thy name) I haue entituled *the Keyes of Counsaile*: hoping, that euē as by the prouidence of God and the furtherance of good parents hereafter, thine estate may be worthily aduanced: so that the dangerous course & aduentures of youth by these my trauayles shalbe the better directed and more safely gouerned. I haue folowed the praise of  
vertue

*The Epistle Dedicatorie.*

vertue more than the reprehensio of vice,  
in this short discourse of maners, for that  
with *Cicero* the Prince of eloquence, I hold  
it greater glorie that is gotten by defence  
of honestie, thā that is doubtfully receiued  
by disclosing of misdeedes. If want of skill  
hath vnpleasauntlye closed vp the wyde  
fields of rethorical exornations in so good  
a matter, accept the morall sense of simpli-  
citie, which tendeth rather to plaine pro-  
fite, than vaine pleasure: But if perhaps  
the discourse seeme to be shorter than the  
greedie mindes and attentiuē cares of the  
studious herein should require, content  
thy selfe, that the rest of my winter exer-  
cise hath bene applied to thine owne pri-  
uate instruction. Farewell, and thus much  
remember: That life without learning is  
vnpleasant, and learning without vertues,  
vnprofitable. Cal. Decemb. 1578.

*Thy Gouvernour for the tyme,  
and thy friende for ever.*

**H A L Y H E R O N.**

A.iii.



# Of Humilitie.

## CHAP. I.



**H** Strong foundations  
of vertue grounded on Hu-  
militie, must of force be  
raised from the stedfast  
rocke of Faith: For as it  
is by true recorde of holy  
scriptures witnessed, The feare of God is  
the beginning of wisdom. And surely  
when a man begins to consider the frail-  
tie of flesh, and immortallitie of the soule,  
the miserable calamities of this worlde,  
and the inestimable ioyes of heauen, of  
mankind the vaine folly, and the true per-  
fection of diuine nature and omnipotencie  
of God: Euen then is he tryed with the  
touchstone of trueth, or rather moued by  
the suggestion of holy spirit, to feare y<sup>e</sup> iust  
iudgement of the almightie, mistrusting  
his owne righteousness which can not be  
but imperfecte. Then is hee forced in  
the doubtfull stormes of Dispaire, to  
take shelter in the quiet haven of Hope,  
then



## Of Humilitie.

then is he taught by the rigour of the law,  
to clayme the priuiledge of faith, appea-  
ling frō his owne merites, to the mercies  
of Almighty God, trusting not in earthly  
fancies, but in the true fauoure of his hea-  
uently redemption. And this is the sayth  
bringeth humble feare, & gines increase of  
heauenly wisdom, frō whence as it were  
from a goodly fontaine of grace, all other  
vertues haue their beginning, but not frō  
reason alone, according to y<sup>e</sup> Philosophers  
opinion, which appoint Vertue to be such  
a perfect quality of the mind, that guideth  
vs directly in y<sup>e</sup> executiō of right, towards  
y<sup>e</sup> attaining to felicitie, a thing impossible  
vnto vs to deserue, which by the corruptiō  
nature, and frailtie of flesh, are commonly  
withdrawen from that which is good, and  
contrarywise allured to that whiche is e-  
uill and vncome. And lyke as the natu-  
rall plants without grafting, yelde bitter  
fruites, and the ground, that is not by  
the continuall laboures of Husbandmen  
tilled and manured, bringeth forth the dype  
thistle, & vnfruitfull weedes: none other

A. b.

wise

wise the desires and affections of man,  
 not grounded on Humilitie by the feare  
 of God, followe the lustes of the flesh, and  
 proude temptations of Satan, whose false  
 delightes at length will presse them downe  
 into the deepe pitte of perdition: these bee  
 the dangers least misdoubted in the ad-  
 uentures of youth, whiche in these dayes  
 accompt it an aduantage to be famous in  
 vice, and a base mind or cowardly affecti-  
 on, to liue by the stricke course and directe  
 rule of vertues, whereof heereafter wee  
 shall discourse more at large. But now we  
 must we talke of Humilitie, whiche is e-  
 uen the Lanterne of lighte, that guydeth  
 our fete into the way of peace, the starre  
 that leadeth vs to the house of true nobili-  
 tie, and the first steppe of duties, that ray-  
 seth oure mindes to the worthy deedes of  
 vertue. We see the loftie flying Eagle,  
 (whose large wings are vnable to exalte  
 the weight of hir body from ground) firste  
 humbleth hirselle wyth lowly stonpes,  
 whereby she recouereth greater strength  
 to mount aloft into the Peripheries of the  
 Ayre:



## Of Humilitie.

4

Ayze: so must the mind of him, that seekes to haue the full rewarde of Vertue, be contente humbly to fulfill the charge of duties, and by degrees, to climbe the statelly steppes of aduancement. There bee some that blindly iudge the giftes of Fortune (as vayne pompe, and sonde pleasures of this world) to be the soueraigne goodnesse, and chiefe support of felicitie, in so muche as this man carefully spendes the whole course of his life for encrease of wealth: another languishing in sonde desires, oftentimes by sundrye diseases empayreth his owne health: And some are dayly pampred with delicate meates, and drowned in the wanton Seas of worldly pleasure. And is he therefore happie that is riche: no, for wealth is subiecte vnto fortune. But is he well pleased that hath pleasure seldome: for commonly swete meate hath sower sause, and pleasaunte mirth is accompanied with the trayne of lothsome sorowes. And both he bath in blisse that lusteth in vnlawfull desires: or rather offereth himselfe for a sacrifice, to



## Of Humilitie.

*Summum  
bonum.*

he consumed in Hell fires: then Fortune maketh rich and poore, and Nature giueth health and sicknesse, beautie and deformitie: but herein consisteth no felicitie: for neyther is he to be accompted riche that is neuer satissfied, nor happie, whose stedfast mind in quiet possession of Vertues is not established. A most quiet and peaceable estate is felicitie, flowing with abundance of pleasures, free from bondage, voyde of feare, & subiect to no manner of misfortune, and sooner shall glad pouertie with a contented mind enjoy the benefite of such heavenly treasure, than all worldly pompe, & riotous delight, whiche by no meanes can insinuate themselves to sojourn in the house of happie state and tranquillitie: for this cause, the valleys are commonly more fruitful than the Mountaines, by reason, that lying lowe, and shadowed from the scorching heate of the sunne, they receiue more plentifully the droppes of dew, and naturall fatnesse, that falleth downe from the tops of the Mountaines. But there be found sundry branches of humilitie, which spread themselves abroad as it were in defence

## Of Humilitie.

6

fence of the tree that generally containeth  
the all. And first receiving chiefe sap from  
the roote of humilitie, springeth out y<sup>e</sup> true  
knowledge of duties, than the which no *obedientia*  
thing is more commendable in youth, no  
thing more profitable in a common welth, &  
nothing more acceptable unto God, which  
thing M. Cicero, the flower of eloquent Phi-  
losophers, full wisely considered, when he  
wrote those large instructions of Duties,  
wherin ther is no sort of mē, whose expo-  
sition on y<sup>e</sup> behalfe, he hath not satisfied,  
for ther is the dutie towards our parents, &  
the love towards their children lively ex-  
pressed; the charge of Princes, and obedi-  
ence of subiects: the feare of Magistrates,  
and the execution of lawes: and that com-  
prehendeth all in one, the most loyal love,  
and dutiful regard of our Countrey, the com-  
mon parent of vs all, is there likewise most  
manifestly mentioned. But we must rather  
holde with the doctrine of true Philoso-  
phy, that the feare of God, and true ser-  
vice of the diuine maiestie, containeth all  
other duties, whiche spring from thence,  
as from the Fountayne of Life, as is  
also sayd.



aforesayde. For if all power commeth  
 from God, and authoritie from aboue, no  
 doubt, the Maiestie of a Prince is with al  
 duties of humilitie to be honoured, and the  
 authoritie of a Magistrate by no meanes  
 to be resisted. We ought not in minde to  
 conceyue an euill thought, or sinister opi-  
 nion of our Prince and gouernour, muche  
 lesse then Giantlike to rebell, and conse-  
 quently to make warres with the Gods:  
 but we should be like children affected to-  
 wards their Parentes, accompting theyr  
 imperfections our plague, their sinne, our  
 shame, and their fall our vtter confusion:  
 for as that member is nothing profitable,  
 but rather hurtfull to the body, whiche by  
 corruption, is lame and vnperfect, so that  
 subiecte, whose minde is drawen into sun-  
 drye practises of discord, working the dis-  
 quiet of a common peace and tranquillity,  
 may iustly be cutte off, as an vnprofitable  
 part, or cancker of a common wealth: but  
 whence commeth suche unnaturall affec-  
 tion, as the child to wish the destruction of  
 his parent: wherof riseth such furious rage

in



## Of Humilitie.

8

In the subiect, to rebell against his Prince:  
 & what moueth such desperat madnesse in  
 y<sup>e</sup> Citiſe, to betray his owne native Coun-  
 trey: cometh it not of Pride, conetousnes,  
 or enuie: and what are these cruel tygres,  
 or despitefull moſters, y<sup>e</sup> ſo bere the minds  
 of vnhappie men: or whete haue ſuch cur-  
 led vices their beginning: ſurely from na-  
 ture partly, which enclineth to the worſt,  
 nourished by falſe emulation, & confirmed  
 with euill cuſtome, ſo as Vergill ſayeth,  
*Alitur vitium crescitq; regendo*, Vice is nou-  
 rished, and encreaseth by cloaking. We  
 muſt therefore withſtand y<sup>e</sup> beginnings of  
 ſuch miſchiefs, leaſt peraduenture lingring  
 delayes bring vntimely repetate. For ſo-  
 ner is y<sup>e</sup> greene wound healed, and perfectly  
 cloſed vp by the Surgeon, thā an old griefe  
 (which by continuance is feſtered in y<sup>e</sup> body)  
 can be ſoundly cured: ſo ſhal the tender ca-  
 pacities of youth, by good gouernemente &  
 wholesome inſtructions, bee ſoner trained  
 to the perfection of vertue, than the mala-  
 pert affections, and obſtinate deſires of ri-  
 per yeares, from the lewd practice of vice,  
 be

## Of Humilitie.

be restreyned according to the Proverbe,  
That is bredde by the bone, wil neuer out  
the flesh. And surely, the most necessarie  
practise of good education, is with manye  
other most profitable commodities of the  
common wealth, at this time too lightly re-  
garded. And is it not a scornfull thing y<sup>e</sup> a  
man should teach his Horse y<sup>e</sup> manedge &  
carere, or his hawke to fetch y<sup>e</sup> lofty turnes  
abouehead, or hound to follow the suite of  
a stricken Deere, and leaue his child in the  
floure of y<sup>ou</sup>th, eyther subiect to mischiefs  
for want of good gouernement, or that is  
worse, wasted in the felowship of such vn-  
thriftes, as happily shall encourage hym  
for want of better grace & maintenance,  
to seeke his owne fathers destruction. But  
y<sup>e</sup> consideration of this, & the worthy bene-  
fites of learning, I leaue to their priuate  
iudgemēt, which know the manifest diffe-  
rence of good & euil. And returning to y<sup>e</sup> pur-  
pose, I say, that obedience as in all ages &  
estates it is necessary, so in y<sup>ou</sup>th it ought  
chiefly to be plāted, & principally grafted.

*Pacientia.* Pert vnto this ariseth y<sup>e</sup> brāch of paciēce,  
wherin consisteth y<sup>e</sup> chiefe trial of wisdom.

And



And a stout vertue is this, that banqueth  
 both the swelling rage of wrath, and re-  
 sisteth the manifold foies of nature. But  
 the wise man, being demanded what man  
 was to be thought most unfortunate, an-  
 swered, even he that is most impatient,  
 adding thereto this reason, that not the  
 losse of goods, or change of fortune, could  
 so much prostitute a man's life, as the un-  
 quiet acceptance of such unhappie chance  
 doth molest, and grievously disturbe the  
 tranquillitie of the mind: the present reme-  
 die for such uncomfortable mischiefs is only  
 patience, & ouerwhelmeth heapes of sor-  
 rowes, with hope of succeeding pleasures, &  
 indifferently suffereth the profits of peace  
 and bitter stormes of war: patience is the  
 shield of intollerable wrongs, that lighte-  
 neth the burthen of aduersitie, & seasoneth  
 the ioyes of prosperitie, the comfortable  
 medicine of sicknesse, & the most wholsome  
 preservative of health. What caused the  
 Philosopher Socrates, a man of meane birth,  
 to be pronounced the only wise man of the  
 whole world, by the decree ofacles of A-

Dim.

Mort.

Socrates

u.

## Of Humilitie

pollo, but patience: what rayed the woꝝ  
thy renoume of M. Grifeld, whose fame is  
registred in y<sup>e</sup> court of everlasting memo-  
rie, but patience: finally, what stormes of  
strife, what chace of fortune, or what force  
of mischief doth not the same patience o-  
uercome: for this cause wer the sage Phi-  
losophers wont to be receiued, & highly e-  
steemed in y<sup>e</sup> Courts of Princes, that by y<sup>e</sup>  
example of their modesty, y<sup>e</sup> noble Pēres,  
& rulers of the land, might be the better in-  
structed of indifference in the execution of  
justice, for according to the opinion of A-  
ristotl. unworthily to him is the charge  
of authoritie committed, that is unable to  
restreyn & gouerne his owne priuate af-  
fections. Then if patience in a Prince be  
comely, and in a Magistrate also necessa-  
rie, howe much more ought it of all good  
subiects dutifullly to be embraced: for as y<sup>e</sup>  
vertue of a Prince is the chiefest authori-  
tie of the magistrate, so are the good condi-  
tions of rulers the best stay, and strongest  
defence of inferiours. And thus muche I  
woulde wishe to be generally perswaded  
vnto



into youth, that as patience is the porter  
 of preferment, so that all wrathfull and  
 rashe reuenge, is the ringleader of mis-  
 chiefe, and authoure of destruction. But  
 heere some will say perhappes, what doc-  
 trine is thys, that so confoundeth hygh  
 courage: what a cowardly minde hath  
 he that so debaceth manhode: can it stand  
 with the courage of Achilles to forbear:  
 or with the maiestie of Cæsar to take  
 wrong: yea Sir, and (by poure leaue be it  
 spoken) howe muche the more noble is  
 the minde, so muche lesse is the reuenge  
 of priuate wrongs by hymselfe este-  
 med, and for thys cause, that if the  
 wrong consist in words, he misdoubteth  
 not his good fame and credite sufficiente  
 to disproue and confounde the weake  
 strength of false reportes: but if pro-  
 uoked wyth vniust deedes, to seeke re-  
 uenge of iniuries. It appeaseth the wrath  
 of a noble conqueroure, more to bee able  
 to punishe, than it contenteth hym vt-  
 terlye to destroy. Was it agaynst the  
 courage of Hercules, that he restored

Hercules

B.ij.

Priamus

*Hidaspis.**Fortitudo**Calist.*

Priamus vnto the Sceptre and possessions  
of his father Laomedon? was it againste  
the honour of King Hidaspis, that he par-  
doned y<sup>e</sup> false trayto? Oroondates? & was  
it againste the maiestie & manhode of A-  
lexader, that he refused the vnequall cha-  
lenge of Quene Thomyris? no, but rather  
a speciall signe of heroiCALL magnanimitie,  
to despise light wrongs, and nothing to re-  
gard such meane aduentures, wherevnto  
this Proverb may be applyed, *Aquila non*  
*capit muscas*, the loftie fierce Eagle prayes  
not on sillie Flyes. But I meane not here  
to praise Therfites in stead of Ajax, no? A-  
jax is to be preferred befoze Vlisses, for it  
is not ynough for a man to be bolde with-  
out witte, no? strong withoute wisdom,  
but vnto whome those vertues are indif-  
ferently graunted, he hath in my iudge-  
mente an absolute force and perfection of  
manhode. Again, there be diuers kinds of  
sufferance, for as the execution of iustice,  
and wrongfull persecution, are not equal,  
so constreyned sufferance, and humble pa-  
tience, are not alike. The patience of good  
Calist.



Calisthenes the Philosopher, enduring the cruell tormentes deuised by the tyrannie of Alexander, was wonderfull: but y<sup>e</sup> desperate boldnesse, or rather obstinate stubbernesse of Quene Olimpias at hir death, was not alike, nor by anye meanes commendable. Thus we see that patience is the armour of righteousnesse, agaynst whiche not the bitter stormes of aduersitie, not the furious rage of tirannie, nor not the cruell passions of death it selfe can take place, or any thing p<sup>r</sup>euayle. The last branche of Humilitie, outwardly shewing the fruites of vertues, humbleth it selfe in the face of all men, and beares the floures of courtesie. And truth it is, that suche as is the tree, like is the fruite, for neyther can we gather Figges of thornes, nor Grapes of thistles. This Vertue, as in all places, amongst all sortes it is commendable, so in the Pallace of a Prince, (which is the Purse of Fame, and Theatre of Vertues) it ought chiefly to be fostered, and dayly practised. So agreeable to the nature of mankinde is this

Comit as

gentle affection, that by the consente of  
 sage men, it hath bin called Humanitie,  
 and since by the friendly corruption of  
 the common sorte (as I gesse) from the  
 Courte, it now taketh the name of  
 courtesie: but we wyll not stande so  
 muche vppon the name, as the perfecte  
 vse hereof, although in deede of late,  
 amongst oure Englishe Poets, hath  
 risen a doubtfull controuersie, as tou-  
 ching the true chrestening of thys Ver-  
 tue, in so muche, as some call it a ba-  
 rbarde courtesie, or in playne tearmes,  
 dissembling flatterie, that rouertly ta-  
 keth possession of mens myndes, in the  
 Courtes of Princes nowe adayes: But  
 as these haue theyr priuiledge to speake  
 what they liste, so I doubt not, but  
 manie of the other haue a protection  
 of selfe wyll, to doe what they lyke  
 best.

*Antisthenes.*

These menne maye bee resembled  
 to the Philosopher Antisthenes, who  
 walked on a tyme in the common place  
 at Athens amongst the Nobilitie, be-  
 rie



the much disguised in apparell, wearing ragges in steede of robes, meaning thereby covertly, to steale the name of Humilitie, for that hee was otherwise of good abilitie, and reputation, well known.

But Socrates, so soon as hee perceived him in that place thus attyred, cryed aloud, Beholde, a man may see the secreete ambition of Antisthenes, even through the holes of his cloke, whome presently the people all behelde with scornfull derision. And thus was the deepe dissimulation of Antisthenes discovered, by the readie witte, and sharp rebuke of Socrates.

I fynde in an olde wyter a moste vertuous example of Humilitie, praised by the kynge of Hungarie, whiche on a tyme ryding in hys Chariot, accompanied wyth a troupe of hys nobilitie, preparing themselves to sundrye disportes, and martiall feates of exercise, glanced his eyes aside by chance, and

and beheld a couple of auncient poore men  
that were travelling on the way, where-  
upon he commaunded his Chariot pre-  
sently to be stayed, and coming downe  
from thence, marched alone to meete these  
two Pilgrimes, whome he cherefully sa-  
luted, and humbly on his knees abra-  
ced, and after much familiar talke be-  
twene them had, the King sente them  
forwarde on their iourney, very richly re-  
warded, himselfe returning to his chariot  
as ioyfull as if he had done some greate  
adventure. But this thing done by y<sup>e</sup> King  
openly in the face of all the nobilitie, and  
chief royaltie of the Court, was amongst  
suche a multitude, one cause of diuers ef-  
fects, & the only occasiō of sundry offences,  
in so muche, as some maruelling at this  
strange curtesie, with admiratiō, were ve-  
rie much astonished. Other murmuring,  
grudged at the gifts so baynely bestowed,  
but chiefly, the prouder sort of the nobili-  
tie, were greuously vexed with scornfull  
disdayne, at the fact, amongst whome the  
Kings brother was one, whiche presently  
upon



Upon their coming home to the Court, with-  
drew him selfe closely into the Kinges  
chamber, where finding him with opor-  
tunitie of tyme, sayde these wordes: Sir,  
I let you vnderstande, that the Lords and  
chiefe royaltie of the Court, wonderfully  
misliked the straunge entertainment you  
gaue to the base beggers by the way, in-  
puting it rather to the plaine disgrace and  
prophaning of your royall Maiestie, than  
to the vaine pretence of any better ende,  
and thus much is spoken in secrete of me,  
by nature your brother, and by duetie  
your humble subiect. The King hearing  
these wordes, gaue him hartie thanks for  
his labour, dissembling his purpose untill  
the euening when all the Lords were de-  
parted to their lodgings. Then commaun-  
ded he the deadly trompe to be sounded at  
his brothers gate, which by custome of  
that countrey was wont to giue war-  
ning presently before the death of a Prince  
upon iudgement not to be reuerfed. The  
sounded wherof strooke such a terrour in-  
to him and his whole familie, that cal-

ling his friendes together, they lamentably mourning, passed all the night, looking for nothing but death: And the morning was now come, when with a sorrowfull traine of mourners himself the kings brother clothed in sackcloth, bare heade with his comely lockes negligently dispersed abroad, gassly to behold, with his eyes fixed vnto death, came thus into the Court, abiding in y<sup>e</sup> hall humbly on his knees at the kings mercie: wherof y<sup>e</sup> king being aduertised, came downe at length vnto his brother, bearing him self ignorant of this tragical shewe, wherof notwithstanding, he him self had bin y<sup>e</sup> chief autho<sup>r</sup>, & chearfully demanded befoze them all, what was the cause of so straunge an alteration in his brother, which heauily tolde him the sounde of the trumpe had thus fearefully warned him to put him selfe at the fete of his maiesties fauour: wherat y<sup>e</sup> king smiling sayd. And is this the cause of so great a terrour vnto thee, y<sup>e</sup> hither vnto vs thou art come so disguised: can the feare of death



death by  $\text{h}$  iudgemēt of man which is vn-  
certaine, so sone cōsoūd thy lofty corage:  
But why didst thou then so skornefullye  
wonder at me, which humbled my self ye-  
sterday when I beheld the liuely and ex-  
presse image of death (whose force no man  
can escape) in those auncient men whome  
for age I courteously salute: was it not  
more fearfull to behold the figure of death  
than to heare the sound of a trumpe: is it  
not lesse cause of wonder in me to obey the  
lawes of God and nature, than in thee to  
feare the iudgement of man, whiche is  
frayle: Therefore I pardon, and aduer-  
tise thee my brother, that as thou haste  
bene ouer dreadfull of man heretofore, so  
that thou reuerently feare God aboue  
all men hereafter. With these and suche  
lyke wordes, the good King modestlye  
reproued and friendlye chastised the  
proude surquedye of hys owne brother,  
to the better example of all the Nobilitie  
of his Court. A worthy mirrour of Humi-  
lity in  $\text{h}$  Maiesty of a Prince, & an especial  
paterne

paterne of the rare clemencie and curtesie  
of a kynge. And thus we see the state of  
Princes muche better by dignitie of ver-  
tues mainteyned, than by the force of  
worldly pompe and riches strengthened  
and vphelde, the fame of true nobilitie by  
gentlenesse & curtesie fostered, the wealth  
of subiectes by duetifull obedience increa-  
sed, and to conclude, the towarde wittes  
and singular good capacities of younge  
Courtiers by sufferance well furthe-  
red, and through modest behauiour & hu-  
militie, worthily to be aduanced.

## Of Company and felovvship.

CHAP. 2.



Pythagoras was wont to  
say, that commonly in a  
multitude the number of  
the wicked is most, & the  
flocke of good men leaste.  
How true the opinion of this Philosopher  
is, by dayly experience it is too plainlye  
proued: For where there is one man in  
these



these dayes incouraged by the rewarde of  
 vertue, to search out the secretes of wise-  
 dom, there be many times as many which  
 no doubt allured by the smiling looks of  
 vanitie, doe spend their whole time in the  
 contemplation and practice of folly. Here  
 of cometh slouth the onely nurse of need,  
 pryde, the chiefe author of penury, & fil-  
 thy lust, the mother of all mischiefes. And  
 to be short, what shame, what sorrowe,  
 grieve, sicknesse, plague, death, and that  
 is worse than death, what seruile bon-  
 dage doeth not this deceiptfull emulation  
 and pestilent force of ill company procure.  
 But there is a more curious kinde of peo-  
 ple sprung up of late dayes amongst vs,  
 which are so farre from imitating of any  
 man, that they principally study to make  
 them selues lyke vnto no man. And by  
 cause in y<sup>e</sup> Court there be multitudes, and  
 many men must needes be diuersly dispo-  
 sed, it behoueth a young Courtiour at his  
 entrance, principally to be aduised in the  
 choyce of his fellowship and company, for  
 surely it is the chiefe point & first meanes  
 to

Psal.

to winne or lose creadite and estimation :  
 Let him remember the good Counsaile of  
 the kyngly Prophete Dauid, that saith,  
 with the iust thou shalt bee made righte-  
 ous, but with the froward thou shalt learne  
 frowardnesse. There be some, and I feare  
 too many, that knowe not what goodnesse  
 meanes, neyther will they come where  
 honestie dwelleth, vntyftinesse is theyr  
 haunting house, vncleannesse theyr de-  
 light, quarrelling is their exercise, dis-  
 dayne their companion, and swearing  
 their common talke : So that a young  
 Gentleman accompanied wyth suche  
 companyons, shall sone with the spoyle  
 of hys goodes be discharged of the waight  
 of hys creadite, for if hee haue ought,  
 they will wayt of purpose to make hym  
 spende, they will spare theyr owne to  
 be liberall of hys, vntyll all be gone, then  
 flying about for a newe supplie by such a  
 nother companion, which is a foule shift  
 and a shamefull refuge : By this mea-  
 nes manie a towarde youth is vndone,  
 his preferment farre off, and here by his  
 folly



folly hath a very good furtheraunce. For  
suche as they are, suche shall haue be, both  
for conuersation of lyfe and estimation.  
To auoyde suche mischiefe therefore, I  
woulde counsaile him at the first to fre-  
quent the company of suche as are mo-  
dest and wyse, to seeke the felowshyp of  
those that are learned, and so by litle and  
little to insinuate hym selfe into the  
countenaunce of the best, whose estate  
is stedfastlye grounded on the rocke of  
Princely fauour, neyther must he blun-  
tlye at the first be roundyng with olde  
Courteours, whiche wyll not rashelye  
admytte younge babes into theyr bo-  
somes, but content hym selfe wyth the  
companye of the inferiours, whose fel-  
lowshyp is commendable. Some are  
of greater experience by reason of con-  
tinuall affayres, other haue traueyled  
to learne the languages and manners of  
straunge countreys, some at home doe  
 studie pleasaunt hystories, and haue a  
 goodlye gyfte of eloquence, and other  
 by byrth are not onelye Noble, but in  
conversa-

conuersation of lyfe, and countenance be-  
 ry comely, with such men ought he first  
 to acquainte him selfe: for these and suche  
 lyke excelling the common sort, are best  
 worthy to be esteemed, not that the rest of  
 meaner wittes should be reiected, but that  
 the best ought chiefly to be folowed. And  
 as one Swallow brings not in sommer as  
 it is in the prouerbe, so the strength of one  
 onely vertue, is not sufficient to knytte  
 the stedfast knot of true friendship, nor  
 one good condition enough to seale the per-  
 fect bandes of amitie, but the lykenes of  
 mindes, and similitudes of maners, for  
 the most part maketh true friendes: but  
 to what ende is this: shall we make a  
 friende of euery slight companion: No  
 sir, but herein is the difference expessed  
 betwæne societie and friendship, namely  
 that this requireth present shewes of fa-  
 miliaritie but the other by longer tract of  
 tyme is grounded, and by chaunge of for-  
 tune best tryed and made manifest. And in  
 choise of felowship, he that feedes his eyes  
 with outward shewes of bzaunery, more thā  
 his



His mynde is fired in the contemplation of inward beautie, may chauce (while others cline þ steps of worldlye fame) to throw himselfe in the darke shadowes of reproch: for Al is not golde that glysters, but sometimes under the lookes of love, lurketh the cruel plague of despight, & under þ flouris of sweete favour, lyes hidde the Serpent of deadly displeasure: In trust is treason and to conclude, in fellowship oftymes is founde mosse wicked and deceitfull falseshood.

## Of Talke and commu-

nication.

### CHAP. 3.



Speech is a comfortable gift, amongst all other creatures graunted by the providence of God only unto mankind, whereby we are taught to understande the meaning of good and evil. For the tong is an interpreter of the mind, and according to the opinion of some Philosophers,

losophers, it is the greatest difference be-  
 twene vs and vnreasonable creatures,  
 that we excel them in talke and communi-  
 cation. Socrates had a childe of noble birth  
 brought vnto him, by gentle instruction to  
 be imboldned, for he was of nature bashful  
 vnto whom sayde Socrates euen at his first  
 comming, speake childe, that I may know  
 thee, meaning that speache discovereth the  
 good or ill conditions of the minde: But if  
 Socrates himself were alive in these dayes,  
 he might perhaps by that plaine principle  
 be very cunningly deceyued: for why? the  
 times alas are chaunged, and with the  
 times the maners of men are altered, their  
 hartes are hardened with vntruth, they  
 affections grounded on falseshood, and their  
 smoth tonges are filed with sweete phrases  
 of dissembling flatterie. Where is that mā  
 to be founde whose wordes and deedes are  
 indifferent? where doeth he liue, whose  
 friendship is faithful: nay rather who liues  
 that doeth not learne to be disloyall? and  
 what is the cause of such and so great mis-  
 chiefes: sure the abuse and vile disordering  
 of

of st  
 der  
 abou  
 hath  
 thing  
 stab  
 and  
 and  
 kedly  
 deuil  
 naun  
 plyed  
 to co  
 heret  
 plent  
 main  
 ticem  
 sham  
 tion  
 W  
 berty  
 talke  
 sonde  
 pleas  
 flouth



of sundry good giftes of God. Let vs consider for example, that especiall gift & swete abounding knowledge of eloquence, which hath bene heretofore, by the learned touching the reconciliatio of princes, and true establishing of peace, worthily employed: and now it is in the brewing of discorde, and moving of hatefull warres, most wickedly practised. It hath bene heretofore in deuising wholesome Lawes, for the maintenance of a common wealth seriously applied, and now it is in defaunce of right to commonlye set abroche. It hath bene heretofore in the praise of vertues exercise plentifully bestowed, and now it is in the maintenance of vice and cunning enticementes of follie (I loth to speake) to shamefullye, scoynfullye, and to licentiously abused.

What, feare to speake truely? what libertye to lye falsely? what shame to talke wpselye? what payse to speake fondely? what painne to bee plaine? what pleasure to dissemble? finallye what slouth to commende: and what haste

3 Of Talke & communication

and diligence to flander, is now commonly practised amongst men: y even to liue is nothing else but to dissemble. And herein y secreete prouidence of God is wonderfull, whyche vnto euerye good giste hath added some inconuenience, bicause we should not be surprised with pompe of pride at anye time. We see the bryghte sunne beames whiche giueth glad some lighte ouer all the world, and yet scortcheth the green grasse, and is hurtfull still to bebolde: likewise the sweete floure yeldes harmy to the prettye Bee, and giues payson to the lothsome spider: none other wise is it with vs, touching necessarie vse of y tong, which vnto some (beyng wel vled) and discretely gouerned, is the cause of highe prefermente, and to others lewdely practised, and licentiously abused, it is verily the sharpe instrument of mischief. And it were better for a man openly to be hurte with swordes, than secretly to be wounded wth euil wordes. There be many vertues expessed in discrete talke and wyse communication, but amongst them al, there is none that commendeth a Courtier,



Courtier, so much as the carefull hee de he  
taketh in the praise or dispraise of any mā:  
foz neyther is a friend in the Court hastily  
to be commended, nor an open enemy se-  
cretely to be slandered. And as I would  
wishe all men busily to prayse none, so I  
would haue no man bitterly to backbite  
any. It is the duetie of a Magistrate to  
enter into iudgement of manners, and not  
the part of a priuate subiecte, to note anye  
man with opprobrious words for his euill  
behaviour, not that vice is not in al places  
and at all times to be detested, but that  
faultes and offences, by eche man are not  
to be reprovved: for of little meddling com-  
meth grente coste, and of licentious talke  
oft times ensueth much vnquietnesse. And  
sith the best mā in some thing may deserue  
blame, it is mooste requisite, that one man  
should bear with anothers imperfections,  
and rather charitably to admonishe, than  
maliciously to reprove another mans of-  
fence. The next Vertue (that bringeth infi-  
nite commodities vnto the well disposed  
minde) is in concealing of secrets, I mean

such counsailes in any respect as are committed of trust vnto any man. It is good to forbear to talke of things needelesse to be spoken, but it is muche better to conceale things dangerous to be tolde. And touching p Prince especially with the Peeres and principall rulers, it standeth muche vppon to be silent: And of all other things impertinent vnto vs, it behoueth not to be curious and inquisitiue. For it is an olde prouerb *Qua supra nos nihil ad nos.* Moreover if a man be called to the table of his betters, where occasion maye be giuen to speake, in anye wise he muste be well advised what and wherof is the question, before he entend to make answere, neyther muste he be to long in discourse, least perhappes they should saye that he loues well to heare himselfe talke, not to curious in reasoning of the truth, not to bolde in defence of an argument, least he be noted of impudence and want of discreation: but in those pointes chiefly, muste he labour to delight by good order, obseruing *Decorum* in these and al other his saying: And here



In he muste take heede not to muche to accustome his tongue vnto one phrase, nor dwell in any one kinde of discourse, leaste for want of better Musicke, he proue an instrument of mirth to the scoznesfull. And yet in this pointe manye cunning Courtiers beguyle themselves nowe and then, except they take the figure Tautologia, for a comely grace, which the Rethoricians were wonte to condemne for a vice: And now comes Thraso vaunting himself of his owne deedes of armes, and high points of seruice, nexte vnto him Therfites the minion powreth out his doubtfull problems, and with amorous discourses wreneth to be able to insinuate himselfe into the fauoure of the Goddesses themselves: And other there be, whom no serious cause or waightie matter can remoue from luring of their haukes, rayning their horse, or folowing their bounds: But these & such like, peradventure are wel furnished with the giftes of fortune, for good cause, to supplie the want of discretion. Lastly, touching the occasion and order of talke,

35 Of Talke & communication.

it behoueth him much, that is conuerfant  
amongst the highest, to giue them leaue  
to chuse their owne matter, and (except it  
be in a case p̄iudiciall to none) to let them  
be content with their owne opinion, only  
for duetie sake, aſording ſome few words  
of courſe for common aunſwere: neyther  
muſt he ſhewe himſelfe ouer manifeſtly to  
miſlike the matter, leaſt that ſhould p̄oue  
a greater offence, than ſome what to diſſe-  
ble. And if in diſcourſe of talke it hath hap-  
ned any cholerick words to paſſe (as there  
is none ſo modeſt, that can alwayes re-  
ſtaine his affections) it is good to lappe by  
the matter in ȳ end, with a courteous fare-  
well at the parting, and to giue a gentle  
conge at the next meeting, leaſt peraduen-  
ture ſome malice might therof ariſe, which  
thou muſt at all times ſeeke to auoyde and  
eſchewe like vnto popſon. And he that can  
thus ſtay his tong, and moderate his affe-  
ctions, hath a very good furtheraunce, no  
doubt, to aduance his eſtate, or at the leaſt  
to paſſe his time without troubles.

Of



Of Modest behavior.

CHAP. 4.



I hath bene a doubtfull que-  
stion of long time amongst the  
learned, touchyng the firste  
cause and originall occasion of  
Centrie. In so muche as the  
Poets have painfullly trauelled heretofore, *Poets.*  
by fond authoritie of fabled fables, & vaine  
prowse of false arguments, to perswade the  
true coniunctio of heavenly bodies with y  
corporeall substance of mankind, and there-  
by concluding Centrie to be the verpe  
offspring of the Goddess. For far dissenting  
from these menne was the opinion of those  
Ethnike Philosophers, which would haue *Philoso-  
phi.*  
their nobilitie to deriue their pedigrees fro  
the Sunne, from the Moone, and manye o-  
ther celestiaall creatures, the rather to en-  
crease their high courage and magnanimi-  
tie. But these vayne fantasies of Pagan-  
isme are already by the lighte of the Go-  
spell and true Doctrine of Christian reli-  
gion,

gion sufficiently drownd. There resteth yet, the grosse errour of the common sorte of people to be refuted, whose churlishe opinion hath supposed onely riches to haue bin the beginning of noble birth and Gentry, for (saye they) when Adam drowe, and Eue did spin, then was there no such Gentle kinne: and true it is, but yet nothing to the purpose. For as the goodly frame and beautifull stage of the whole worlde was not in a moment raised all at once, but by y<sup>e</sup> inestimable wisdome of God, brought by degrees to suche a wonderfull perfection, & moste steadfast continuance. So the seede of man from age to age, did encrease into multitudes, diuiding themselves into sundrie societies, and by diuine providence, at laste taught to finde out and practize the necessarie helpe of ciuil government. Hereof commeth the crown of Princely dignities: hereof riseth the banner of true nobilitie: and from hence are blazed the ancient armes of Gentry. But (saye they) riches was the cause of their promotions: **Wealth**



Wealth was the occasion of such worthe calling, and by the waighte of their substance, it is likely their estate was peazed in the ballance of Estimation. And is it likely indeede, that the cause should be corrupte of suche an absolute perfection: but that is contrary to natural reason, for such as is the cause, like is the effect: or is it possible, that suche favourable helpe of diuine wisdom, whych was theyr guyde in establishing that kinde of gouernement, should then faile them in the appointing of dignities: but it is more probable, that the naturall affections of the mind by frés choice, would rather admitte the worthy disposed and vertuous men to take the supzernacie and first charge of gouernment. And thus muche reason prouoketh me to beleue: But to returne to the purpose: If the worthy fame of Vertues alone, hath raised inferiours vpp to the toppe and type of Honour: if by valiaunt deeds of armes antiquitie hath bene aduanced: if vppon suche foundation of manners Gentrie was

was first grounded, howe muche more necessary is it now and euermore, that so comely vertues of all men, and especiallve of Gentlemen shoulde bee embraced: for wilt thou be beloued of al men: then thou muste be courteous and despise none: wilt thou be praised: be good conditions: wilt thou be honored of the people: then be loyall to thy Prince and Countrey: and finally, wilt thou be dutifullv obeyed of others: then thou muste humbly feare God thy selfe. There be many kindes of Vertues which the wisemen haue called Moral and Intellectuall, whereof some be common, both to the affections of the minde, and the outwarde exercise of the bodie, such is truth, manhode, right, modestie in behauiour, curtesie in speache, sobrietie, bountie, chaste life, true friendshippe, and such others, but the reste, as cunning, knowlege, prudence, patience, & wisdom, are subiect only to inward contemplation, & therfore more heroical and diuine. And these are the true seedes, settes and sciences, whiche in youth ought speedily to be sowen, soundlye planted,



planted, and moſte artificially graſted.

The Romanes (whole eſtate for poli-  
tike government, far ſurmounted al other  
dominions of the worlde) hadde ſuche rare  
for the trayning vp of youth in vertue and  
good manners, that they made lawes, and  
ordayned a ſpeciall Magiſtrate, to ſeeke  
that none ſhoulde liue vyle. And amongeſt  
all other Vertues, equitie and truetie was  
there of ſuche eſtimation, that they mighte  
by no meanes beare rule whiche were ſuſ-  
pected of couetouſneſſe, nor hardly be ſuſ-  
fered to inherite, whiche in their youth had  
bin knowen to haue bin common lpers. In  
ſo muche as the Emperoure Traianus af-  
ter that he hadde ſlaie King Cebalus the  
father in battaile, and taken his yong ſon  
to be kepte priſoner, during his nonage in  
the Citie of Rome, with much ado gran-  
ted his life, and due ſucceſſion of the King-  
dome vnto him, onely vpon this condition,  
that he ſhoulde be diligently taught, & well  
inſtructed in Vertues, and for this cauſe  
appointed his gouernor & him to continue  
ſtil within the precincts of his Court. But

the

The young Prince hauing libertie to solace himselfe with some of his companions, on a time brake into the Emperors Orchard, where they busily applyed themselves in the choice of sweete fruits to satisfie their childish delight, whom the Emperoz himself by chance out of a window perceiued in that place, not much discontent therewith, hee came downe alone, & met the Prince with his companions, meaning to haue apposed him in sundry points of his schollershippe, and asked first from whence hee came, vnto whom the young Prince answered, from schole, and stoutely maintained the same to his face: whiche proude faulte and impudent boldenesse in the childe, so wonderfully moued the wrath, and kindled the displeasure of the Emperoz towards him, that he would (notwithstanding his former pardon) haue dispatched him both from life and liuing when hee came to riper yeares, had it not bin for the second suite and great intercession of the Nobilitie, whiche earnestly perswaded him to the contrary. Suche was the severitie of thys Emperoz Traianus,

nus, in  
same  
nanc  
were  
ther  
corru  
troub  
braw  
man  
wher  
e of  
but o  
e day  
balian  
godly  
no oth  
sund  
time  
a mo  
place  
wort  
warre  
comfo  
ment  
quiet  
and co



nus, in chastising of falshood, & the worthie  
fame of all the Romanes in the mainte-  
nance of Truth. And surely, if suche lawes  
were erected in these daies, we shold nei-  
ther haue the cities greuously bered w<sup>th</sup>  
corrupt Magistrates, nor the quiet streets  
troubled w<sup>th</sup> so many franticke frapes of  
bawling vnthristis. But where shoulde a  
man seeke Justice, but of Magistrates?  
where shoulde he find peace, if not in cities?  
& of whome shoulde we learne good maners,  
but of Courtesis? For in such a multitude  
& dayly meeting of the mosse noble, wise, &  
baliant persons, the sundry gifts of nature &  
godly vertues are so bountiffully bestowed,  
no otherwise thā in a beautiful garden, the  
sundrie sweet flowers, which in the Spring  
time make a pleasant shew in sight, & yeeld  
a most delicate sauiour of delight. In this  
place (as in a strong bulwark of defence) y<sup>e</sup>  
worthy Knights returning fro y<sup>e</sup> dreadfull  
warres, refresh their weary limmes w<sup>th</sup>  
comfortable, words and greate entertain-  
ment: here the wise consulte as in a mosse  
quiet Senate house, touching the welfare  
and commodities of a common wealth.

And

And likewise here the flower of Nobilitie daily practise deedes of armes, and exercise all feates of Chivaltrie moste needful in the defence of their Prince and Countrey: and howe muche those men are to be blamed, whiche (in steade of suche good exercise) vse onely the practise of moste lascivious pastimes, it appeareth by the example of Vlisses, whiche in regarde of his sweete wife at home, faimed himselfe to bee distraught with foddaine furies, to the intent he mighte withdrawe himselfe from the siege of Troy. For when he hadde been thereof aduertized by Nauplus, and other worthy Captaines of the Greekes, he was pensive all the night, consulting with himselfe for some fine device, or subtle sleighte, to winde himselfe from the warres: and on the nexte morrowe he furiously brake oute into the fieldes, where he founde a plowe, wherein (in steade of Oren) he had yoked other wild beasts, which he tooke by craft, and thus eared the grounde, whiche afterwards he caused to be sowed wyth Baye salte. But Nauplus understanding hereof,

some



some smelt his deuise, and caused his yong  
 sonne Telemachus to be broughte forth, &  
 layde in the furrowe, whome, when Vlisses  
 perceined, overcome by the strong force of  
 naturall affection, he turned his ploughe a-  
 side, & saved the life of the child, to his own  
 shamefull discredite. To whome Nauplius  
 cried out aloud: Howe maist thou with  
 shame leane off thy dissembled furie, fith  
 thy counceles are betrayed, and the deapth  
 of thy deuise is throughly sounded: and  
 couldest thou (cowarde) for filthy luste for-  
 sake y worthy enterprize of wars: couldest  
 thou persuaide thy selfe for wanton loue to  
 leaue the honorable deeds of knightthode?  
 It is a greate shame to a King, to winne  
 the loue of a woman, and lese the honoure  
 of the fielde, and therefore I counsell thee  
 Vlisses to leaue such lewd practises hence-  
 forth, & follow the martiall deeds of arms,  
 most fit for thy calling. And thus was V-  
 lisses entrapped in his owne snare, and cir-  
 cumuented with his own shamefull deuise.  
 But here might a greate question arise in  
 controuersie, whether are moze profitable

of the valiant, or wise in the administration  
of the common wealth, which I had rather  
close vppre with the opinion of Cicero that  
said: *Parui sunt foris arma nisi est consilium*  
*domus*

Verte vnto these Vertues appeareth  
bountiful Magnificence, whose beames  
are so bright shining in the deeds of Nobil-  
itie, that I suppose the darke cloudes of  
Covetousnesse are not able to Eclipse the  
light of such a goodly vertue: And we must  
esteem it a dreame, where men say, that  
English hospitalitie is fled, or rather be-  
tarnished into the likenesse of Italian  
thrift, Spanish pride, and other outlandish  
Parlimony: which if it be in dreaming fan-  
sie, but too truely found by common experi-  
ence, it is a thing most lamentable, and  
especially to be blamed in those which stand  
so much vpon the termes of honorable an-  
tiquitie, and yet in Tavernes, & scornefull  
places keepe their chiefe hospitalitie. If a  
man should reason with these men, & aske  
what is the thing they chiefly desire, per-  
haps they would say Fame, Power, or Li-  
bertie,

bertie  
deede,  
Does  
Heane  
Fame  
to be  
onely  
lets ha  
the diu  
thy deet  
ued V  
of Aen  
ny of  
and wo  
ties, on  
you am  
you mu  
duties c  
riors, w  
ly mist  
whence  
Libertie  
till  
fections  
commot



bertie, thꝛe spirituall giftes of Grace in  
 deede, but whiche of them liketh you best?  
 Doeſt thou thirst after the sweete Nectar &  
 Heauenlye perpetuall flowing streames of  
 Fame: but there is no suche dulcet liquor  
 to be founde in Taverns: Vertue is the  
 onely fountaine from whence these riu-  
 lets haue their beginning: for this cause  
 the diuine Poet Homer did record the wo-  
 thy deedes of Hector and Achilles: this mo-  
 ued Virgil to discourse the painfull trauels  
 of Aeneas: and likewise the whole compa-  
 ny of Historiographers, haue left the deedes  
 and workes of antiquitie vnto all poster-  
 ities, onely for example of Vertue. But doe  
 you ambitiously desire to beare rule: then  
 you muste firste learne to obey, for what  
 duties can ye looke for at the hands of infe-  
 riors, whom you disdain, when you proud-  
 ly mislike the authoritie of superiors, from  
 whence cometh youre honoure? Is it  
 Libertie that you seek: then can you not be  
 free till you be able to restraine youre af-  
 fections: For howe can he enjoy the  
 commodities of Peace, whiche delighteth  
 D.ij. in

in the practise of discorde: If he be free that  
 is subiecte to feare, or happy that pines in  
 sorowes, or quiet that burneth in wrath,  
 the is he at libertie, which is ouerruled by  
 his affections: but it is farre other wise, and  
 therefore in my iudgement, he is free from  
 libertie, and inferior to bondage. There-  
 fore, if we woulde be crowned with euer-  
 lasting fame, if we seeke pleasantly to liue,  
 and honorably to dye, to rule with power,  
 and to be feared with fauour, and lastely,  
 to be like vnto the Goddes themselves, we  
 muste be liberall in reward of dueties, and  
 bountifull in due consideration of deserts.  
 The Emperour was so bountifull in  
 rewards toward his subiects, that he wold  
 suffer no day to passe, wherein he had not  
 diuersly perfozmed sundry deæds of charitie.  
 What a Princely reward was giuen to  
 Virgil by the noble Octauia, the mother of  
 Marcellus, for a few lines wꝛittē in woꝛ-  
 thy praise of hir sonne: howe mindful was  
 that highe renowned King Alexander, of  
 his friendly gouernors, whiche in the con-  
 quest of Persia commaunded a riche chesse,  
 which



which contained chiefe parte of the spoile,  
to be reserued for Homer. These were  
the vertues of the Greekes and Romanes,  
which committed their names to the Booke  
of eternall memorie.

Furthermore, there be comely graces, *Modestia*  
aswell in gesture as other behauiour, to be  
noted in a Courteour: and it behoueth him  
much that daily standeth in the face of his  
Princke, and chiefe royaltie of the Realme,  
to be modest in his looks, and verie cir-  
cumspete of behauiour. Heliodorus, or  
at leaste, the friendlye translatour of his  
workes, resembling Theagines vnto the  
valiaunt Achilles, both in stature and al-  
ther outward comely proportions of his bo-  
dy maketh them equall, but for his counte-  
naunce, (whiche discloseth the modestie of  
the minde) he preferred Theagines before  
the other, in that he was more humbly dis-  
posed, and farre more courteous of speech,  
for whiche he giveth him a singular com-  
mendation. And to saye trueth, what is the  
comelinitie of personage without good ma-  
ners: surely it may be likened to the Pain-  
ters

Heliod.

fers image, wherin is much arte, & no sense,  
 most curious workmanship, & little vnder-  
 standing. But in gesture & behauiour there  
 are as many shamefull vices to be eschued,  
 as there be comely graces to be followed:  
 for I would not wish a young man to coun-  
 terfet such grauitie, y<sup>e</sup> he become a Drab-  
 latche, no; a double curtesie maker, which  
 is scornful, no; a ceremonious cap giuer to  
 al men, for that is ridiculous, so y<sup>e</sup> he must  
 be neither sheepish, no; yet past shame, that  
 will seeke to aduance himselfe to credite by  
 good manners & modest behauior. There be  
 some whiche loue rather to set their lookes  
 in a Glasse, than learne to sit comely in the  
 saddle: another stalkes in the streets (as we  
 say) like one that would steale Cranes: ano-  
 ther beares the countenance of a Lion, per-  
 haps whose courage is not worth a Leake:  
 this wily fellowe shewes euerye man hys  
 sword, which hath bin the death of so many  
 frogs in Ireland: an other tels the wonders  
 of strange countries, & therein bleth the li-  
 berties of a Travailer: and lastely, some  
 are euer exclainging on their stepmothers  
 fortune,



fortune, and whine at the sorowes of Adversitie. But these (in my iudgement) had rather chuse follie for their playfellowe and companion, than to haue Vertue their guide & safecondukt vnto wisdome. There is a meane and mediocritie in all thinges, whiche he that can indifferentlye obserue, hath attained euen to the full perfection of Vertue.

It commendeth a Courteour likewise to bee generallye seene and experienced in many thinges, for the knowledge of all thinges is profitable, but the abuse of anye thing is vncromely. I haue knowen very wise men, which traveling by chance in the company of mean Artificers, would not thinke scozne to talke, but take delight to discourse with suche, euen of the vilest trades that are to be necessarily vied in a common wealthe. Swete honny is not gathered out of one onelye flower, nor learning is had out of one booke, nor Wisdome likewise is attayned by the practise of one Vertue alone. And wee muste learne also to frame oure speache and behauiour

D. iiii. according

according to the place and company, not to  
 talk with Priests of loue, nor with Ladies  
 of religion, not to discourse with childre of  
 wars, nor with Princes of trifles: neither  
 in a tragicall misfortune to be too muche  
 daunted with fear, nor in a sodain felicitie  
 too farre surprized with delight. And in a-  
 ny discourse we must remember to interre  
 duties by desert, mirth with measure, and  
 pleasure by commodities, for according to  
 y<sup>e</sup> Poet, *Omne tulit punctum qui miscuit utile  
 dulci*. To conclude, in al our actions & ex-  
 peditions, we must prefer the stedfast coun-  
 saile of aduised policie, before the rash en-  
 terpryse of malaperte boldenesse. It is bet-  
 ter to deserue everlasting fame with noble  
 Fabius which saued his country by delays,  
 than to perishe with shamefull Callicrati-  
 des which lost a goodly flete of the Lacede-  
 monians with ouermuch hast. We see the  
 lingring snail by tract of time both softly  
 climbing reach to y<sup>e</sup> top of statelie Towers,  
 & there quietly sits without danger, where  
 y<sup>e</sup> fierce capitaine with hot assaults & bloody  
 skirmishe at laste perhappes winnes the  
 strongest



strongest fort, which he cā not keepe without double charge and deadlye perill. And surelye, the cunning to keepe is no lesse commendable, than the courage to obtayne: And thus he that will rule, must learne to be obedient, he that wil liue quietly, muste of force restraine his affections, and hee that would be knowne to be a gentleman, must alwayes vse good conditions.

## Of Selfe loue and surquidrie.

### CHAP. 5.

**H** Can not easily condescende to the opinion of those whiche affirme that a man can not in any wise doe himselfe wrong: but I am rather induced by reason to beleue y<sup>e</sup> a man can hurte no man so muche, as hee plagueth himselfe. For if we consider the miserable estate of mankinde, subiecte to such and so many fearefull dangers and sodaine alterations, in the whole course of

his life: we shall finde that in steade of one  
 miserie done to another man, he bringeth  
 mountaines of care, & heapes of sorrowes  
 vpon his owne head. And to omitte al chil-  
 dish sorrowes, when he cometh from his  
 cradle first into riper yeres of discreation,  
 good God, howe violently is he drawen by  
 sweete alluring luste, into the tothsome  
 practise of follie? what care bereth him  
 within? what feare doth compasse him a-  
 boute? what pleasures in hope? what  
 sorrowes in dispaire? what flames of  
 desire? and what colde floudes of dis-  
 daine? and finallie, what rockes of re-  
 pulse doe breake the billow wanes of his  
 wauiering minde, in so muche as teene  
 thousande times in a daye (to ende this  
 carefull strife) he calles for deathe to  
 cutte the line asunder, of this his luck-  
 lesse life. And yet perhaps by tract of  
 time he is taughte to leaue such toys:  
 reason peraduenture maye rule suche  
 rage, and counsaile overcome sathe  
 pouthfull fantasies. But from thence  
 escaping the danger of Scilla, hee is  
 now



Offelse Loue and Surquedrie. 54

nowe thzowne headlong vppon the  
dreadfull rockes of Charibdis : he is  
growne from youth to manhode : naye  
rather he is come from ioye to grieve,  
from pleasure to paine , and from  
myyth to mischief : before the wan-  
ton desires of youthe molested him, but  
nowe the wilfull deedes of manhode, doe  
dayly assaulte him : before the pleasure of  
luste enticed him to follye, but nowe the  
rage of wzathe can prouoke him to mis-  
chiese.

Lastly, he was then raiued with the  
ioyes of heauen, but nowe he is haunted  
with furies of Hell. For in this age he is  
chiefely subiect to pride, vexed with wzath,  
and puffed, or rather poysoned with ambitio.

And when the naturall heate of lustie  
youthfull bloude, by diminishing,  
seemes to moderate suche outragious  
furies, to qualifie suche affections, and  
to assuage all suche wilfull desires:

Then commes the Image of  
death (I meane olde age) so crooked,  
so lame, so deformed, so lothsome,

fraught

55      1      Of Selfe loue and surquedrie.

fraught with such care, and ouerladē with  
such infirmities, that a man would wishe  
rather now to dye liuing, than to lyue  
longer in such a plight pynning: for besides  
all these plagues and tedious annoyces, it is  
most commonly accompanied with suche  
a diuelishe companion, that fainteth hys  
weake bodie for want of sustenance, dis-  
quieteth his testie minde for lacke of reste,  
and in the end (like an euil guide that leads  
a blinde man into the ditch) it closeth vp  
his eyes in endlesse sorowes and most mi-  
serable calamities. And this is the same  
couetousnesse, which hath bin euer accoun-  
ted the roote of all mischiefes. So that wee  
see by the whole course of humain life, that  
a manne is the chiefeest enemy vnto him-  
selfe. And oftentimes it commeth to passe,  
that where a man soweth pleasure, he rea-  
peth paine, where he pretendeth loue, he  
findeth hate: and wherein he seemes to of-  
fende others least, he priuilye hurteth him-  
self most. And this is manifestly proued by  
the example of Self loue and surquedry. A  
sweete vice and deceitful affection is that  
fanie

*Philantia.*



fanſie which the Philoſophers haue called  
 Philautia, and ſo naturall a diſeaſe in deed,  
 that neyther Prince nor Poore, highe nor  
 lowe, rich nor poore, wiſe nor fooliſh, weak  
 nor ſtrong, faire nor deformed, no not the  
 learned Philoſophers themſelues, were all  
 able to withſtand. And me thinkes I heare  
 Nature thus reaſoning with my ſelfe: Is  
 it poſſible for a man to liue that loues not  
 himſelfe beſt? but that is contrarie to my  
 lawes, which haue giuen to euery one an  
 eſpecial charge and prouident care to nou-  
 riſh himſelfe: and that thou mayſt eaſily  
 perceyue this to be true, beholde I gaue  
 thee eares to heare, eyes to ſee, tongue to  
 ſpeake, reaſon to vnderſtande, ſeete to goe,  
 handes to ſeede and defend thy ſelf, and ge-  
 nerally care to maintayne the good eſtate  
 of life. Theſe things are graunted by kind,  
 and canſt thou unkindly ſeeke to abuſe  
 them, more to the profit of others than to  
 thine own benefit: no not if thou wouldeſt:  
 for I can compell thee to the contrarie: but  
 thou takeſt more delight in the beautie of  
 another: I graunt, ſo thy neyghbours field

is more fruttful, and his cattell beare more  
 bountifull vnder: and what fares she the  
 worse for that, whiche feedes ofte vpon the  
 same, and thinkes hir owne birdes fayrest?  
 So can I see them weepe when I laughe,  
 mourne when I reioyce, sicke when I am  
 whole, poore when I am riche, naked when  
 I am clothed, imprisoned when I am free,  
 and harbourlesse when I am housed: and  
 wherein can this be hurtful vnto me whi-  
 che seele not an other mans grieve, knowe  
 not his wante, nor beare not his passion:  
 but what if I did? shoulde I supporte his  
 neede, and waste mine owne wealth: that  
 were folly: shoulde I sette hym free to lose  
 mine owne libertie: that were more vaine:  
 and generally, shoulde I succoure him, re-  
 lieue and cure his disease: to hinder me,  
 to grieue me, and increase mine owne ma-  
 ladies: that were even little better than  
 madnesse. No, I am nearest vnto my selfe,  
 and therefore no man can iustly blame me,  
 to prefer mine owne safetie before the com-  
 modities of an other: and I may perhaps  
 commend him wel, and like hir better, but



I wil euer loue my selfe beste.

To these obiections of nature, or rather false persuasions of Diuellishe disposition, reason doeth modestlye reple, by the authoritie of trueth, in this manner.

Howe long wilt thou abuse the patience of diuine power, Oh thou frowarde and peruerse humaine Nature: how long shall thy proude lookes prouoke the dreadfull wrath of the heauens: canst thou safely challenge the name & title of a goddesse, and yet still practise to rebell againste the Lawes and ordinaunces of the Coddes: or wilt thou looke to be called the mother of mankinde, and wilt not submit thy selfe to the rules of reason: doth not the dreadfull iudgement of the one, feare thee from sinne: nor the friendly persuasions of the other, moue to imbrace vertue: But consider what thou art of thy selfe, yet at the length I beseeche thee: haſte thou any strength, subſtaunce, beautie, reason, or vnderſtandynge, whyche is not giuen thee from aboue? A naked life in deede  
we

we receiue at thy handes: and what away-  
 leth that vnto vs without good conditions,  
 nay, were it not better to be vnfed, than  
 vntaught and neuer bozne, than brought  
 vp to destruction? Thou vauntest of life:  
 but canst thou make vs free from deathe:  
 thou talkest of beautie, but canst thou teach  
 vs to auoyde the smart of luste: thou brag-  
 gest of strength, but canst thou warrant  
 vs to withstand sicknesse: no no: any meanes  
 thou canst see to make vs thy childre hap-  
 pie. For as he is not called fortunat which  
 is poore and deformed, so they are not ac-  
 counted happye, which are onely rich and  
 beautifull. But thou wilt saye perhappes,  
 that Nature is desirous of knowledge  
 whiche is the grounde worke and founda-  
 tion of Wisdome: And it is true that a  
 man is naturally inclined to the practise of  
 skill, and experience of cunning: For in  
 his youth hee voluntarilpe learneth to  
 speake, then he practiseth to dispute,  
 and perswade, hee learneth to delighte  
 with soundes, hee is taught to number  
 anye summes, hee measureth the grounde  
 by

by p  
 vnde  
 to co  
 froy  
 life w  
 ning  
 To w  
 of Ar  
 other  
 olone  
 skil of  
 belied  
 (then  
 ger so  
 ned P  
 sham  
 of the  
 tifull,  
 cause  
 les and  
 to with  
 And th  
 the pro  
 fruit, s  
 autho



by proportions, and ruleth the stars with vnderstanding: And what profiteth a man to compasse al the woꝛlde by wittte, and destroy himselfe foꝛ want of wisdome: foꝛ as life without learning is vnpleasant, so learning without Wisdome is vnprofitable. To what ende serued the deepe knowledge of Aristotle, whiche vertuously instructed others, and yet desperately shortned his owne life: what auayled the profounde skil of Archimedes, whiche losse his Citie besieged by Marcellus and was himselfe (then drawing out of circles) by a messenger sodainely put to death: And what gained Plato by his learning, whiche was shamfully reproued of ambition: likewise of the rest Narcissus was faire and beautifull, but his vnhappy fauour was the cause of his destruction: and lastly, Hercules and Sampson were strong, but not able to withstande the foꝛce of shamefull death. And thus you see to vaine & bitious nature the proude blossomes of your vntimelye fruit, some withered: the strength of youre authozitie, some decayed: and the beautie

61 Of self Loue and Surquedrie.  
of your countenaunce sonest of all to be  
fledde, forlorne, and defaced.

And surelpe, if a man woulde but consi-  
der eyther the imperfections of nature,  
the innumerable sorowes of thys lyfe,  
or the inuincible force of death, no doubt  
hee shoulde be as earnestlye perswaded to  
solowe the rule of ryght, and seeke out  
the secretes of wysedome, as hee was first  
allured to swete sinne, and violentlye  
drawen into the schoole of follye. But  
alas, those which are in hell knowe not  
the ioyes of heauen: and what hope of  
victorie is left to them that are alreadye  
conquered? O strong selfe Loue, and pe-  
stilent force of pryde, what homicpde, par-  
ricpde, or what murders haste thou not  
committed? What flaming fyres, what  
warres, yea what mischief haste thou  
not attempted? Thou hast killed Prin-  
ces, popsoned kynges, and murdered  
most famous Emperours: By thee strong  
Castles are rased, towneys spoyled, Ci-  
ties wasted, and by thee countreys are  
lefte desolate. And whither can the force  
of



of thy ragyng furie bee nowe further extended: Thou haste vanquished men, and wylt thou nowe exercise thy tyrannye vpon brute beastes? And woulde to G D we myght all bee so well excused. Thou haste wonne the whole worlde, but dost thou meane to laye siege to the heauens: or giue battayle vnto the Gods? But remember thy Champion Lucifer, what rewarde had hee for hys proude attempte: Call to mynde the presumptuous buildynges of Nembroth, and what successe had hee in hys enterpryse: And forget not the proude knyght Companius, whiche being valiaunt and fortunate in warres, had suche confidence in hys courage, and suche faythfull truste in hys owne strength, that hee scorned at those (whiche after victorie obteyned) dyd vse anye ceremonies in worshipping of their Goddes, calling it a cowardlye affection that fearefullye craued helpe and suppozte of shadowes: but hee was sodainly consumed with fyre from heauen, *as in the 1. of Ieremye.*

63 Of selfe Loue and Surquedrie.

beyng in the forefront of the battayle  
at the siege of Thebes. These thynges  
considered, maye some coole the hote cou-  
rage of pryde, and moste horryble con-  
ceytes of Surquedrye. But the close af-  
fection of selfe Loue is more couertlye  
crepte into the opinions of men, whiche  
thinke them selues by nature bounde, and  
not forbydden by diuine lawes to make  
muche of them selues. And God forbidd  
but that eche man shoulde haue a prou-  
dent care to profite him selfe: But yet  
are wee taught by the commaundements  
of GOD to loue another equallye as our  
selues: wee are instructed by the recorde  
of holye scriptures, that all our actions  
ought to be done to the glorie of GOD:  
And wee maye learne by prophane wy-  
ters, that wee are not borne vnto our sel-  
ues, but that partlye our parentes, part-  
lye friendes, partlye chyldren, partlye  
kynsefolke, and chieflye our natyue  
countreie doeth chalenge a pryncypall  
duetie, wherin the charitable loue and af-  
fection of vs all is ioyntly comprehended.

And

And  
com  
the  
dion  
leth  
the  
to go  
creat  
dren  
ly, if  
hym  
in ad  
strai  
howe  
so ma  
mean  
most  
take  
he fir  
faw  
suspe  
regar  
is for  
uyed,  
desola



Of selfe Loue and Surquedrie. 64

And this is more plainly percepued by the comfortable vertue of societie, without the which the life of man were naked, tedious and vnpleasaunt: For what awayleth it vnto a man to be the monarche of the whole worlde, if he haue not subiects to gouerne, if hee haue not a wyfe to increase his offspryng, if he haue not chyl- dzen to honour and defende hym, and last- ly, if he haue not friendes to reioyce with hym in prosperitie, and to comfort hym in aduersitie. Yea if hee be not happie, straight wayes that hath all these things, howe unhappie is he then that wanteth so many goodly commodities: And by this meanes a proude man is to bee thought most infortunate. For when he begins to take an opinion of him selfe, euen then is he first mislyked of others: Where hee fauours he is feared, where he loues hee is suspected, where he fauours most he is least regarded; Agayne, when he frownes he is forsaken, when hee laughs he is en- uied, and when hee mournes hee is left desolate: But hee is warpe and wyse,

65 Of selfe Loue and Surquedrie.  
hee wyl trust none, neyther shall he be  
trusted of anye: hee is proude bycause  
hee is ryche, but hee is poore in that hee  
is proude: hee is strong in power, but he  
is weake in wysedome: hee is comelye  
in proportion, but hee is deformed in con-  
dition. Wape these thynges together  
in the true ballaunce of reason, and you  
shall perceyue the wayght of sinne, and  
heauie burthen of mischiese, able to sinke  
the strongest, the comeliest, and the prou-  
dest man alyue, into the deadlye pytte of  
destruction. Dionysius was wyse, and  
yet hee begyled hym selfe, for hee was  
shamefullie murdered by the consent of  
hys wyfe. Brennus was valiaunt, yet  
coude not withstande the wrath of the  
Gods. And Tarquinius was proude, but  
pyde was the cause of his foule destructi-  
on. And these be the frutes of selfe Loue  
& Surquedrie. But cease (O cruell kyng)  
cease now at length thys thy ragyng  
tyrannye, forbear to bere the myndes  
of innocentes with pyde, and browne no  
more



Of selfe Loue and Surquedrie. 66

more unhappie soules in the seas of selfe  
Loue and Surquedrie. And yet why doe  
I thus gentlly entreate with a Tyrant?  
why doe I pleade for peace with the chief  
authour of discorde? And whye doe I  
call hym Kyng, which is the father of  
mischiefe, and mortall enemye to man-  
kynde euer since the begynnyng of the  
worlde? Euen hym I meane, whyche  
brought the fyrst care and calamities  
vnto Adam by the taste of an Apple. For  
it is none but hee whiche couertly seekes  
by false prouocations to bryng vs vnto  
mischiefe: It is hee that setteth the spite-  
full plantes of pryde, and hee that sowes  
the moste hatefull seede of dissention:  
But hee nameth hym selfe the Prince  
of the Worlde, howe shall wee than  
seek to confounde hym? Naye but hee  
is the Father of lyes, and therefore we  
wyl not belieue hym: hee is but a sha-  
dowe, and why shoulde wee then feare  
him? he triumpheth ouer worldlings lyke  
a Lyon, but resist him stoutlye and hee

E iiii.

Vanissheth

67 Of selfe Loue and Surquedrie?  
vanisheth into nothyng . Wylt thou  
learne to withstande the temptations of  
Sathan: Then you must faithfully cleave  
to the promyse of God, whiche will not  
suffer the righteous to be confounded. But  
thou canst not be righteous of thy selfe,  
nor faythfull without humilitie, nor hum-  
ble without charitie : For these vertues  
are vnited and can not bee separated. So  
that hee whiche woulde haue the fauour  
of the diuine Maiestie, must needes inde-  
uour hym selfe to resist the strength and  
power of our vniuersal enemye . Neyther  
is it too late at any tyme to resorte vnto  
goodnesse, nor too tymelye to prevent mis-  
chiefes . Wee must vse no procrastina-  
tions and delays to be vertuous. For hee  
that is not readye to thinke well to daye,  
will be more vniikely to doe good on the  
morrowe . And it is not enough to thinke  
ill of none, but wee (must in that we may)  
doe good vnto all, yea euen vnto our e-  
nemyes, for thus are wee taught to doe  
good for euyl, which are the fruites of per-  
fect charitie . Much lesse then ought we to  
disdaine

disda  
them  
loue  
the la  
draw  
hier  
fidel  
I. hat  
lishe  
the a  
the c  
vs h  
ons  
thun  
and t  
wisel  
hereo  
know  
the n  
nouel  
tie, o  
discou  
yet g  
but y  
for a



Of selfe Loue and Surquedrie. 68

disdayne them that honour vs, to spoyle  
them that serue vs, to persecute them that  
loue vs, nepther to musel the mouth of  
the labouryng Oxe, no: vniustly to with-  
draue the rewardes of well deserued  
hier: for these are the woꝝkes of in-  
fidelitie. Therefore if nature haue some-  
what heretofore nussed vs in the chur-  
lishe affections of selfe Loue, which is  
the authour of pryde, and consequently,  
the cause of great mischief: yet let  
vs hencefoꝝthe folloꝝe the perswas-  
ons of reason, whyche teacheth vs to  
shunne the vaine enticementes of follie,  
and to searche out the diuine secretes of  
wisedom. And surelye the first point  
hereof, in myne opinion, is for a man to  
knowe hym selfe. It is straunge that  
the nature of man shoulde be desirous of  
nouelties, and not regarde his owne safe-  
tie, oꝝ that his minde shoulde be able to  
discouer the qualitie of the heauens, and  
yet graueled in the knowledge of himselfe;  
but you will say, it is an easie matter  
foꝝ a man to bee knowne from a beaste,

C. v.

and

69 Of selfe Loue and Surquedrie.

and that is by reason and vnderstanding.  
*Diogenes* Then what meant the Philosopher Diogenes, y<sup>e</sup> in the Market place stode gazing amongst a multitude, and being demanded whome he sought, made answere, that he looked if he mighte see anye man: they told him, that there were manye, but hee sayde agayne, verily amongst so many, I can not finde anye man: for he accompted them no men, which coulde not rule theyr affections, whiche in the common sorte of people is not easie to be founde, when of the learned themselves, it is a rare thing to be followed. And as it is sayd, the greatest Clearkes are not alwayes the wysest men, nor commonly, the strongest moste valiant. And as the highest trees are more subiect to the blustering force of y<sup>e</sup> winds, than the low shrubbes, which are shadowed vnder the defence of the Mountaines, so the noble mindes of Princes, and worthy Peeres, are sooner shadowed and overcast with the cloudes of Vanitie, than the quiet fancies of the meanest, whose affections are governed by the steadfast rule  
of



Of selfe Loue and Surquedrie 70  
of Vertue. And for this cause it was wor-  
thily provided by the Emperoures of  
olde tyme, that the same daye they were  
crowned, even in their chiefe royaltie,  
the artificers shoulde come personally,  
and demaunde how and after what sorte  
it woulde please him to haue his Tombe  
fashioned: and this was done solemnely,  
to the intente he shoulde be mindfull of  
death, and not surprised with too muche  
delighte of suddayne felicitie. Therefore,  
if Princes and Emperoures haue not bin  
ashamed to acknowledge themselves  
mortall, and by this meanes, to suppress  
the swelling waues of vayne glory, it  
behoueth all priuate men muche more vi-  
gilantly to watche and warde, that they  
bee not at anye time puffed vp, and infec-  
ted wyth the strong payson of selfe loue,  
and most hatefull surquedrie.

OF

21  
Of Wine and Women.

CHAP. 6.



Elidorus in the thyrde Booke of hys Ethiopian Hystorie, proueth, that the cause of intemperancy and lust, are both one, for as well (sayth he) the mind of a drunken man is fickle, as the affections of loue are inconstant, because they are both drowned in moyst humors: and therefore we see, that a common louer will sone be drunke, and a drunke sone moued with the desires of loue. It were a doubtfull question to determine, whether hath greater force, of Wyne or Women, for surely, the strength of the one is inuincible, and the lust of the other not to be satisfied.

This conquereth Kings, that wasteth whole countreys: this disguiseth me into beastes, & that transfozmeth me into Monsters. This diaoceth vs from the ioyes

ioyes  
to pain  
fende  
fesse  
that  
raigne  
many  
fant, a  
eyther  
thie, f  
the tre  
blasted  
it is b  
bycau  
pure,  
are w  
they a  
dispos  
A  
lexan  
sayre  
the b  
and b  
light  
nuall



loyes of Heauen, and that other winds vs  
to paines of Hell. But least we should of-  
fende with Tiresias, we will rather con-  
fesse with the Chamberlaine of Darius,  
that in these poyntes women are soue-  
raigne. And as the vse of them both, and  
many things else is very necessarie, plea-  
sant, and profitable, so it is only y<sup>e</sup> abuse,  
eyther of them, or anye thing, that is fil-  
thie, tedious, and incoeuient. May not  
the tree be good, although the blossoms are  
blasted: is not the ayre wholesome, bycause  
it is hurtful to y<sup>e</sup> sickly: or is gold naught,  
bycause our nature is corrupted: no, it is  
pure, but we are vnperfect: these thyngs  
are wholesome, but we are immoderate:  
they are good, but our affections are euill  
disposed.

Aristotle gaue counsell to King A-  
lexander, in his most troublesome af-  
fayres, and warlike aduentures, to behold  
the beautifull countenance of women,  
and by pleasant speeche with them had, to  
lighten the weight of cares, which conti-  
nually increasing, mighte discourage the  
mind

mind of the most valiante from his noble  
 enterprise : wherein he had great reason,  
 for what can be more delectable vnto a  
 man, than to behold the image of himself,  
 sette forth in a more perfect and heauenly  
 figure : what more comfortable, than to  
 see the cause of his life, and consequently,  
 the chiefe authour of his felicitie : what is  
 more ioyfull than pleasure : what more  
 pleasant than beautie : and what can bee  
 more beautifull than women : surely no-  
 thing. And I suppose with the Poets, that  
 Nature hath curiously fashioned them in  
 hir owne molde, with suche excellencie of  
 personage, to spite the proude Goddesse,  
 that vauntes hir selfe in beautie to be so-  
 ueraigne. Neyther can I perceyue them  
 in any vertues to be much inferiour vnto  
 men, but if I shoulde not speake partiall,  
 rather the authours, than followers of  
 wisedomme. To beginne with Chastitie, it  
 is not possible that so pure a mettall shuld  
 be defiled with anye spottes of filthy lust,  
 for why : they were made after the perfe-  
 ction of man, of the soundest parte of hys  
 body,

body.  
 is col  
 more  
 tient,  
 and p  
 ariset  
 sauou  
 tinua  
 mour  
 pure,  
 And  
 nenci  
 onely  
 chose  
 ther,  
 chasti  
 fleshly  
 what  
 was  
 Dido  
 desles  
 by ky  
 want  
 by na  
 Saine  
 and



body. Moreover, their owne complexion is cold, and therefore commonly they are more temperate and chaste, modest and patient, milde and mercifull, most constant and pitifull, and for the corruption that ariseth of grosse meates, and vnholesome sauours, why they haue by nature a continuall euacuation of all superfluous humours, suche force hathe that whiche is pure, to expell the same that is vncleane. And what is he that doubteth of the continencie of women: but let him remember onely the daughter of Virginius, whyche chose rather to be slayne of hir owne father, than to hazarde the Castell of hyr chastitie, vnto the hote siege of Appius hir fleshly enimie: if they be not constante, what was Penelope: if not patient, what was Griseld: if not pitifull, what was Dido: excepte you will make them Goddesses for Vertue, whyche were in deede by kynde women: but you wyll say, they wante courage, bycause they are gentle by nature: a wise reason, as though Sainctes themselves are not sometymes

dis

displeased, or as if the water were not calmest in the deepe, and the winde strongest in the streights: but dyd not Quene Thomiris chalenge the combat of Alexander, to fighte with him hande to hande, whiche he refused: was not Penthesilea before hir in the middest of the battell at the ruinous siege of Troy? what was Bellona hir selfe, if women were not courageous: yes no doubt, they are strong and valiante, whiche appeareth even in that stout affection of them, whiche burneth in desire of soueraintie. And lastly, for wisdom, is it like that Pallas would instruct me, and spitefully withholde fro hir owne selfe, the worthy gift of vnderstanding: no, but it is manifest, she hath adopted them for hir only heires, of such a right & bountifull patrimonie, which benefit men haue rather receiued at their hands, than found out by their owne industries. For it is thought that the Latines firste learned their letters of Nicostrata. Pithagoras was supposed to be the desciple of hys sister Theoclea. Pericles the Duke of Athens was

wa  
Su  
and  
both  
and  
who  
to li  
such  
erpe  
man  
or in  
shall  
what  
or by  
uerne  
thy g  
west  
fully  
thou  
men,  
nuer  
that  
thou  
wer,  
But



was instructed in learning by Aspatia. Suche an absolute perfection of vertue, and so rare a figure of diuine beautie, is both fixed, and fashioned in y<sup>e</sup> noble mind, and comely proportion of women, that who can mistrust any lothsome qualities to lurke vnder the couerte shadowes of such comelineſſe, but those which haue by experience unhappily found the same to be manifest: But oh blind goddeſſe Fortune, or cursed furie Fate, with what tearmes shall I enter into thy disprayse: with what voyce shall I sound thy dishonour: or by what force shall I confound thy government: thou that vnequally diuident thy goodes, thou that partially bestowest thy giftes, and thou that disdeynefully rewardest thy subiectes, why diddest thou not indifferently impart riches vnto men, that none should be disdeyned: or vniuersally bestowe vertues on women, that none mighte be condemned: bycause thou wilt say, the last was not in my power, and the firste was not conueniente. But is it nature then, that hathe thus

J.

scorne

scornefully abused hir creatures : to rayse  
 by one vnto the seate of honourable fame,  
 and to foyle a thousand with the reproche  
 of shamefull follie: Surely it were an vn-  
 iust parte of a mother, that had manye  
 daughters, to make one of them hir Mi-  
 stresse, and all the rest hir seruantes. And  
 it were vnnaturall in a Nurse (in stead of  
 Milke) to giue hir children payson. But  
 Nature is the mother of mankinde, and  
 teacheth to maynteyne the commodities  
 of life : she is oure Nurse, and therefore  
 wisheth the health of hir children. No, it  
 is enen oure selues, that are corrupte and  
 imperfect, it is menne that are abused by  
 women, and it is women that are the  
 cause of all mischief. Examine histories  
 (whiche are the light of truth) euen from  
 the begynning of the worlde vntill thys  
 day, and you shall finde no grieue, no sor-  
 rowe, no deathe, no danger, no warres,  
 no wast, no fiers, no destruction, no woes,  
 no lamenting, no deceypt, falsehode, dis-  
 corde, no not anye other inconuenience,  
 whercof a woman hath not bin some part  
 of

of the  
 of A  
 to ma  
 perni  
 of m  
 serue  
 baun  
 tious  
 persua  
 contin  
 ende c  
 mische  
 Th  
 of you  
 to the  
 in hob  
 selues  
 tie, na  
 themse  
 modest  
 learned  
 in signe  
 to hear  
 to be si



of the occasion. Was not Eue the cause of Originall Sinne : than the whyche to mankynde, what coulde happen more pernicious : thys one singular example of mosste auntiente authoritie, myghte serue to daunte the pryde, and coole the haunting bragges of wicked and licentious women : for as they beganne with persuasions of false delyghte, so they continue wyth dissembling practise, and ende commonly wyth horrible shamefull mischiefe.

Theyr begynning I call the floures of youth, whyche age is fyrste subiecte to the manye assaults of loue ; where in howe maydenly they behaue themselves in the mayntenance of Virginitie, nay, howe Sprenelyke they shewe themselves, in the Shipwracke of theyr modestie, it is wonderfull. And firste, she learnes to set hir eyes, fixed with the stars in signe of stabilitie: hir eares are vigilāt, to heare hir self praised: hir tong is taught to be silente, in token of modestie: byr

countenance is milde, hir speech short and  
 swæete, and lastly hir liuely lookes of sober  
 chæere, but yet amiable. She is bashfull, &  
 therefore sittes most comely beneath at  
 the doore, or else aboue somewhat more  
 modestly in a windowe, where she sings  
 sometimes for sorow, she sighes perhaps  
 for delight, she solwes for a fashion, shee  
 playes to remoue fancies, & she mournes  
 for want of company. And whē she comes  
 to be moued with playne tearmes of ma-  
 riage, good God what nicenesse she wyll  
 vse, how coy she will become, and what a  
 countenance of virginitie she will bo-  
 row, to set forth the matter, for then they  
 will all be pūnes, they will neuer mar-  
 rie, nor knowe what a man meanes, so  
 long as they liue, whereas they meane  
 nothing so muche as the contrarpy: but  
 lette them be courted after another sorte,  
 and as you would saye, proffer them the  
 common courtesie, it is not so soone offer-  
 red, as willingly enterteyned: for when  
 they know the depth of his deuotion, they  
 sound his affection by their owne desire, &  
 they

they  
 light  
 wyth  
 wyth  
 some  
 some  
 some  
 some  
 think  
 as m  
 of all  
 tises  
 pear  
 grou  
 ence,  
 degra  
 hath  
 hath  
 bling  
 for th  
 bashf  
 visord  
 daunc  
 hande  
 heart



they suppose he will be quickly lost, if not lightly loued: and thus they feede some wyth lookes, and other with loue: some wyth wordes, and other with workes: some with spozte, and other with spite: some with pleasure, some with payne: some with fauoure, some with disdeyne: some with losse, some with gayne, that I thinke their insatiable desire would haue as many supplyes, as they haue sleightes of alluring. And these are the slighte practises of yong women, whome when ripper yeares, and alteration of estate hath well grounded in the perfection of their science, then they begin to procede in high degrees of falsehood. By this time vse hath made them experte, and impudence hath giuen the vtterance of deepe dissembling flatterie, but now they haue a cloke for the rayne, and why shoulde they bee bashfull: before they masked in the close disorders of virginities, but now they daunce with the figure, a Saincte in their hande, and the image of Diuels in theyr heart: before they were onely molested

with the tyrannie of loue, but nowe they  
 are bered with hate, pressed with pryde,  
 popsoned with disdeyne, haunted with  
 iealousie, and plagued with suspition,  
 and the least of them all (if it lay in their  
 power) is as muche as a mans lyfe is  
 woorth, for the nature of them all is in ex-  
 treames, in so muche, that eyther they  
 loue affectionately, whiche is seldome, or  
 else they hate deadly (whych is com-  
 mon:) they are too proude or too fluttishe,  
 too sonde or too frowarde, too pleasaunte  
 or too pœuilshe, too muche fawning or too  
 scornfull, too much familiar or too strage,  
 too sheerpishe or too shrewishe, too apish or  
 too lumpishe: so that all their affections  
 are without meane, and theyr passions  
 without measure, as sone surprised in de-  
 light, & as sone confounded with sorrow,  
 sone quickned with hope, and as sone  
 drowned in despayre, sone weeping, sone  
 laughing, and accordyng to the Proverb,

Soone ripe, soone rotten,

And seldome scene, is soone forgotten.

They



Of Wine and Women. [82

They are Lawlesse, for they chuse  
whome they like, and refuse when they  
list: but yet they are conscionable, for they  
would haue all thinges in common. So  
they are liberall, but it is of other mens  
godes: they are pitifull, bycause they  
would haue no man wat that which they  
desire: & they are courteous, bycause they  
would be courted. Mantuan likeneth the  
to a Southeast winde, whiche beareth off  
cloudes at the first pufte, and drawes them  
back again with a false encoûtring blast.  
So womē, whē they perceiue the deuotiō  
of mē to be cold, or their owne beautie to  
be diminished by tract of time, the begins  
the knowledge of their cunning to be ex-  
pressed, & the full perfection of arte to be  
practised: they will not haue their smooth  
browes with untimely wrinkles to be de-  
faced, nor their comely cheekes of the roseal  
coulour so sone to be defrauded, it wer vn-  
lust to suffer their beuty to decay for wat  
of reparation, which is the chief cause of their  
maintenance. How should they be knowe  
for images, vnles they be curiously pain-  
ted: how

J. iij.      ted: how

how should they be taken for Sainctes, if they were not gorgeously attired: and how shoulde they be honoured for Goddesses, if glittering in golde, the maiestie of their person should not be fully furnished: yea, they kembe, they curle, they pinke, they purle, they streyne, they fayne, they wynch, they pinch, and all to insinuate so fine a carcasse with alluring looks, into the practise of follie. And dare you call them weake, which in force haue vanquished the strongest: and no maruell, for what man hath euer bin so strong, but hath bin vanquished by sonde desires of lust: had Hercules bin burned: had Giges bin slayne: hadde Dionisius bin murthered: had Anchus, the sonnes of Arcinoe, Cyrus, and other innumerable Kings and Princes, dyed of mischiese, but by the onely treason of women: what shoulde I speake of warres, sith Troy, the chiefe Citie of all Asia, was for a womans sake sackt, wasted, and lefte desolate: I loth to recite Paricides, though Scilla murthered hir father Nisus, and



## Of Wine and Women.

and caried his heare for a signe of loue to his enimie King Minos, which scornefully refused y<sup>e</sup> gift and abhominable giuer, such are the frutes of lust, and outragious desires of women. And are they to bee thought simple, which in wiles haue begiled the wisest: and true it is, for who hath euer bin deceyued, where he hathe neuer faithfully trusted: and whome shuld a mā trust, if not his owne wife, with whome he liues, for whome he toyles, in whom he ioyes, and from whome he should receyue most loyal loue, and most comfortable delight: But alas, in stead of comforte, they giue care to their husbands, in stead of ioy, they bring sorow, for meate mourning, for drinke dolor, for rest vniquietnesse, for safety perils, for peace discord, and at last, for his good desertes, he is requited with the vile rewarde of mischief. Was not Albinus the firste King of the *Lombardes*, shamefully murdered by his faire spouse Rosamund? was not Agamemnon serued after the same sorte wyth hys vitchast wife Clytemnestra? howe speedie

the wisest of them all: Were not Salomō, Dauid, Cæsar, Antonius, Tully, Marcus Aurelius and others, abused by the sleighes of their wines and women? And therefore who is now so fonde but will learne to bziidle the affections of lust: who is so blinde that sees not the false entyrementes of follie: and who so doltishē that will doate vppon suche kytes of Cresides kynde: It is better with Phirimus the beautifull young Romaine, to deface the Maiestie of comely fauour and beautie, than with Narcissus to be cōfounded with his owne follie: it is more commendable with Alexius to forsake the concupiscence of the fleshe, and folow the swēte contemplation of wisdomē, than with unhappie Cephalus to seeke the tryall of faithlesse folke, and fal into the snares of ineuitable mischicfe. But in any wyse I would not haue the vertuous women & modest virgines herewith offended: For the reprehension of Ulice increaseth the glozie and prayse of Vertue, none other wyse, thā the beautie of the swēte Rose more brauely she wes



shewes it selfe being set amongst Pettles,  
 and the Sunne appeareth more glorious  
 in sight after the darke cloudes and drou-  
 pyng shades of nyght is banished. And to  
 the rest I tel this tale to stop their own en-  
 uious conceit, & self hurting imagination.  
 There was a Lady of base birth, & bozne  
 in a barbarous countrey, which by the fa-  
 uour of blinde fortune was raised vnto the  
 stage of honour, wherein bluntly behauing  
 hir self, aswel towarde hir equals as infe-  
 rious, shee was generally mistyked of all  
 sortes, in somuche as hir husbände also at  
 length began to estrange himself vnto hir,  
 whose sad lokes she ouerhastily suspecting,  
 or whither it be that a continual feare ver-  
 eth the guiltie minde (I cannot tell) but she  
 runnes hastily to meete a secret friende of  
 hers which was the coming out of y<sup>e</sup> fields  
 with his gown in his neck, & a lame Crow  
 whose wings he had maimed in his hand,  
 and sodainely bemoned hir case vnto hym  
 howe infortunate she was to be suspected  
 without cause, with an ample discourse of  
 hir misfortunes: The Gentlemā knowing  
 hir

hir disease to haue proceeded onelye from  
 the ielousie of hir owne cōceit, had thought  
 to haue giuen hir good counsaile in playne  
 termes, but he was disappointed by the  
 coming of hir husband, which sodeinelye  
 came vpon them vnwares, and therfore he  
 gaue hir this riddle for an answer befoze  
 hir husbands face: Madam saith he, you de-  
 maund what was the cause that I spoiled  
 this carren Crowe which as you say was  
 innocent, & true it is, but yet sitting in the  
 top of a tree safely shrowded frō sight, shee  
 could not be cōtent, but discovered hir self  
 by hir owne naturall voice, which is vn-  
 pleasant for any man to heare: And ther-  
 fore hath bin subiect to this mischance as  
 you see, whereof in my iudgement hir selfe  
 hath bene the chiefe occasion. And here-  
 with smiling, they went in all together, &  
 the Gentleman rounding in hir eare, thus  
 expounded his riddle. So Madam I doubt  
 (sayeth hee) that the too muche declining  
 vnto your owne natural disposition, hath  
 bene the onely cause that the winges of  
 your worthie frame are now gall'd with  
 the



the spitefull thotte of suspition. And surely so it falles out many tymes wyth those (which are not very cunning dissemblers) that while they intende to coulour theyr craft by dissimulation, they vnwarly discover them selues by the force of their naturall affection, for nature is aboue arte in the ignorant : And Vertue aboue all things is esteemed of the wyse.

## Of Dyce play.

### CHAP. 7.



So there be dyuers & sundry exercises of the bodye which are holesome, by cause by the both strength is worthily increased, and health as warily mainteyned : So there be many vnprofitable sportes, vnlawfull games, and leude practises, which infecte the body with diseases, pollute the minde with vices, spoile y necessary goodes with vnthriftinesse, and therefore ought of all men

men to be shunned and abolished. For if we make our sporte and game to delyght, why shoulde wee toyle so muche therein moste commonlye to our owne hynderaunce and disease: but in losse is no delyght, in payne is no pleasure, neyther is there anye ioye in annoye, and as the Poete sayeth, *Voluptatis commendat rarior* use. The rare practice and seldome vse commendeth pleasure moste. Lette vs take for example amongst so manye o-ther vnprofitable disportes, the only immoderate vse of Dyce playe, wherein if the pleasure be little, the profite is lesse: if the chaunce bee doubtfull, the choyce is harde: and thonghe the commodities are vncertayne, yet the dysprofites are infinite. And first touching the fame and creadyte of a man whiche amongst the vertuous is esteemed equall wyth lyfe: It is a verye harde matter inordinatly to followe the deceptfull practise of this cosenynge skyll or skillfull cosenage, without the shamefull marke of reproche or badge of open

infa-



infamye. For (besides that many times  
hee is constrained to disappoynt hys es-  
peciall good friendes of sundrye dayes of  
paiment) he shall be forced to make suche  
shiftes of descant and hard supplies to un-  
derprop and bolster his base estate, that at  
the yeares ende he shalbe driven to fly, not  
for feare of his enemyes, but least hee be  
pursued of his best friendes, and to shroud  
hym selfe in corners farre from the sight  
of the scornfull. And is it not a scorn-  
full thyng in deede that the absence of  
friendes shoulde be desired, and not their  
moste comfortable presence embraced? A  
moste miserable estate, where friendes  
are feared, and enemyes nothyng mys-  
trusted: And howe farre from punyshe-  
ment, can hee be whose countenance be-  
wraileth hym selfe guiltie: howe farre from  
iudgement whose conscience accuseth him:  
and howe free from imprisonment can he be  
which is in every mans debt & danger? And  
thus is hys fame & good name of everye man  
no sower in question, than when he is kno-  
wen to be a common gamester. Then  
folowes

*Simile.*

then folowes the riotous effusion of hys  
 goodes and landes, whiche is euen as la-  
 mentable. None other wise than as in the  
 shipwracke of a common wealth, or cruel  
 spoile of a whole coutry, where all things  
 come to a most miserable and ruinous de-  
 cay, euen so with these men, downe with  
 woodes, downe with auncient buildyngs,  
 downe with stately Towers, downe with  
 Princely halles: And if it were in theyr  
 power or possession, whole strætes, Tem-  
 ples, townes, Cities, and all should goe  
 downe euen flatte to the ground. Why  
 should Plate be vnpauned and the owner  
 lyke to be imprisoned? Why should lands  
 lye vnfolde and the Lorde lacke his liber-  
 tie? A course erchaunge of Plate for pe-  
 nurie, and a shreude losse of landes and li-  
 bertie. But will ye knowe why Castles  
 and Towers, Cities and townes, halles  
 and houses, landes, goodes, trees, and all  
 goe to wracke? Surely bicause the Lorde  
 is an vthrift: And why be there nowe  
 suche intrusions? why suche wrongfull  
 possessions? why be rentes rackt without  
 offence?



offence: why be tenants punisht without  
 cause: why such pouding: why suche pyl-  
 ling: why such straying: such deteyning,  
 such delynyng, such vnlawfull thyring,  
 such catching, suche snatchyng, suche col-  
 nyng with quicke speede, and suche falshood  
 nowe adayes in worde and dede: mary sir  
 bycause the Lord himselfe hath neede. Oh  
 lucklesse Lord with suche calamities mo-  
 lested, and alas poore Tenants, with such  
 a thristlesse landlord oppressed: were it not  
 farre better to be the Tenant of libertie,  
 than Landlorde of thral: the seruaunte of  
 thrist, than to be called Master Makershift:  
 and the scholler of Willdome, than y haue  
 of folly: Is it not vaine to followe suche  
 a thristlesse vaine, that brings manye a  
 welthy man to the Walllet: or is it not ab-  
 surde for childishe pastimes to forsake so  
 many goodly commodities: or to be ledde by  
 fond affections of youth, and lose the liber-  
 ties of life: For besides these greate losses  
 of lande and liuing, perhappes in the ende  
 he loseth and destroyeth himselfe, what  
 with reare banquets, and more to helme  
 than

*Handwritten marginalia:*  
 The first of the  
 26 is the first of the  
 26 is the first of the  
 26 is the first of the

thā holesome iunkets, what with vntimely  
 feeding and insatiable quaffing, long stā-  
 ding, vnholesome sitting, night walkyng,  
 and inordinate watching, he so muchē di-  
 stempereth himselfe, that of a most cleare  
 complexion and healthfull bodie, he wyl  
 in shorte space be chaunged into a pale  
 ghoste haunted with greate sicknesse, and  
 popsoned with lothsome foule diseases:  
 This causeth the colde reumes (ascending  
 vppē into his carelesse heade) to impaire  
 the noble gifte of memorie, this dꝛyue-  
 th downe the painefull goutē into his fēte,  
 which grieue (almost incurable) depꝛiues  
 him of libertie, and this likewise brēdes  
 the lothsome dꝛopie than y<sup>e</sup> which nothing  
 is moꝛe pernicious: and to be shorte, what  
 other foule diseases oꝛ any grienous ma-  
 ladies doeth not this disorder brēde, nou-  
 rish, and maintaine: but yet they wyl say:  
 what sir, are we not yong and lustie: and  
 whye shoulde we then feare suche annoy-  
 aunce, as is moꝛe commonly subiect vnto  
 age: doth the nicenesse of women become  
 vs: oꝛ shoulde we be curious in diet like  
 vnto



unto Ladies: no, it hardneth vs to watche  
and faste againste we beare armour in the  
fielde: nay, (but by your leaue) vsing suche  
intemperance and disorder, you may chace  
soner to become a cruple at Sainte Bar-  
thelmewes in the spittle, than a soltior  
with Saint George in the fielde: neyther  
is it womanly softnesse to annoyd sicknesse,  
no: wanton diet to seeke the meanes to  
pserue health: But it is plaine follye to  
shorten the life by disorder whiche by tem-  
perance and modestie might better be che-  
rished and maintayned.

From hence commes likewise such swea-  
ring, such blaspheming, such fretting, such  
fuming, such brawling, suche blading, that  
oftentimes their solace is turned into sin,  
their gaine into grieve, and their pastimes  
into mischief. But oh ye witlesse folke, oz  
wilfull youth, howe long shall these selfe-  
wzongs oppresse you: howe long wil you  
forsake true libertie, and seeke to be  
coupled in the straight yoke of bon-  
dage: for it is not freedom to bee  
licentious, no: libertie to lyue.

if you loue spozte, is it not thereby to delight: but howe can that be pleasant that is hurtfull: if thou seeke pleasure is it not profitable vnto life: and why doe you then runne headlong vnto mischiefe, but rather learne of Nature that life is moste sweet, and remember the Poet Palengenius that saith, death cā by no meanes come too late. But to late comes had I wist, walking in solitarie places, shunning the companie of his familiars, and reasoning wpyth himselfe like a man distraught out of hys senses, with, what a wretch am I, that haue thus rigorously wasted my goods, impaired my good health, and hardly escaped the foule danger and losse of life: why dyd I not erst restraine suche fancies: and why do I not yet follow the perswasions of good counsayl: but alas, late wytte and vnfruitfull Wisdome, are the nexte neighbours vnto folly. And perhappes while he is thus layde on his carefull bedde, complayning to himselfe of his losse, the rest of his playfellowes haue friendly diuided the spoyle, and by this time huffing, scoffing and quarrelling,



relling in streates amongst y<sup>e</sup> rest of their  
ruffianly companions. Is this a life or ra-  
ther death: nay not so good, for death is the  
only ende of suche mischiefe :. then is it a  
most wretched life that is neuer free from  
troubles.

Wherefore as the exercise of Chivalrye  
is profitable to the common wealthe, the  
practises of strength and activitie, wholesome  
for the bodye: and the vse of Dice, Cards,  
and other disportes, good to recreate the  
minde: So the immoderate abuse of them  
all, is not commendable, but hurtfull  
and pernicious, and therefore of all  
degrees and sortes of people necessarye  
to bee refrayned and warelye esche-  
wed.

G.iii.

OF

## Of Trauel.

## CHAP. 8.



Amongst all the trades of life practised in sundrye sorte, since the beginning of y<sup>e</sup> world, there is none more ancient and agreeable vnto the nature of man than Trauel. For as the foule is bred to flye, fish to swimme, the woyme to creep, as naturally enclined to that kind of motion: So is man likewise addicted vnto labour, and paines taking, euen from the first daye of his birth, vnto the last houre of his life. And as birdes flye not all one waye, but some to the hilles, other into the fieldes, and these vnto the water: Eue so of diuerse men diuerse dispositions, and not all inclyned to one conuersation, and trade of liuing. For what common wealth (I pray ye) can consist of one only Art and Societie? or what realme so ryche, what nation

nation  
help  
and  
force  
com  
you  
good  
deth  
quen  
allob  
and  
ten,  
ced.  
main  
of me  
aduer  
them  
the ga  
I este  
ther  
celle  
know  
chats  
to y  
the on



nation so fertile, that needeth no forraine help & suggestion: Surely none so absolute and perfect of it selfe, but shall daylye bee forced to seeke out & willingly embrace the commodities of others, whiche howe can you attaine without Trauel: When if the good estate of euery common wealth dependeth much vpon trauell, no doubt the frequent vse thereof is no lesse worthy to bee allowed and maintayned, than the greates and continuall commodities thereby gotten, are gladly to be receyued and embraced. The which trade we see specially to be maintayned and practised by three sortes of men, that is, merchants, Legates, and aduenturers. To declare the effectes of them al, I thinke it not needful, for though the gaines of the Merchants is great, yet I esteeme the commodities & glory of the other to be greater because how much it excelleth *bene viuere quam viuere*, it is not vnknown to y<sup>e</sup> learned. Then sparing y<sup>e</sup> Merchants in their traffique, now we will returne to y<sup>e</sup> Legates & aduenturers, & accompany the only in this short discourse of Trauel.

Whose studious minds in painefull travel,  
 hath fro time to time aswell procured the  
 quiet estate of this realme, as with so-  
 raine treasure wonderfullpe enriched the  
 same. These therfore be they which dayly  
 hazard themselves, their liues, and all that  
 they haue, in the faithfull seruice of their  
 Prince & country, which following y steps  
 of famous Knights, and valiaunt Coun-  
 querozs, account the wide circuite of the  
 whole world, their own native soile, and fi-  
 nallpe, whiche for their ventrous actes  
 and worthpe mindes, deserue to be writ-  
 ten in the Bookes of everlastyng memo-  
 rie.

The noble charge of Embassage to bee  
 of great waight and importaunce, I note  
 especially in these two points. First by the  
 dignitie of the person (who for the mooste  
 part being out of y number of y most ex-  
 cellent, wise and learned sorte) is alwayes  
 no lesse honourably receyued, and wor-  
 thylpe entertayned in the discharge of his  
 Embassage. Againe, the mooste auintient  
 ble, and inuiolate custome of libertie in all  
 landes,



landes by the lawe of armes graunted vnto Legates and Ambassadors, especially the weth the great power and dignitie of their charge and calling. And firste I take witnesse of Herodotus, whiche writing of the continuall warres betwene the Grecians and Barbarians, noteth for a wonder that shamefull fact of the Athenians, which by on a time did moste villanously murder the Legates of Darius. But Xerxes shortly after pardoned their scouts (being taken and condēned by the Marshall of y<sup>e</sup> fielde) which befoze hadde murdered his fathers Embassadors. A notable example of Magnanimitye in a barbarous Prince, which disdained the malice of his enemies.

And to speak of Trauel, we haue heard, that the auntient Pilgrims were wont to vse manye superstitious ceremonies, but amongst them al I note three speciall points worthy and necessary to be vled of all men. And firste they had a guide to direct them: secondly they hadde commonlye a staffe to stave them: and lastlye, they vled to bathe their feete in the euening, that they mighte

be the moze nimble to trauaile in the nexte morning. Then omitting their other ceremonies vnknoen, we maye well vse these necessarie helpes in oure furtheraunce. And by the couniel of Antisthenes to prepare suche necessities, whiche maye escape Shippewracke with vs if neede bee, meaning learning and good condicions, whiche euerie where are esteemed, and nothing subiect to the inconstat blasts of Fortune. And for our guide we muste encline oure selues to the plaine and perfecte path of hir that sittes in the middes of two extreames (as it were) betwene the hilles and dales, whiche is Ladye Vertue, that according to the prouerbe is, The best guide accompanied with the giftes of good fortune: For sth the nature of man is rauished with desire of knowledge and cunning, wherein consisteth the most triall and inuestigation of Truth, it is necessary, that he which trauelleth as desirous of knowledge, muste haue Prudence his guide to directe him in searching out of Wisedome.

And herein we muste take heede least by  
to



too muche contemplation, and desyre of knowlege, we be remoued from al exercise & practise, for if the chiefe praise of vertue consisteth in Doing, and not in Saying, how muche are they to be blamed whiche spend their whole life in the curious studie of Science, not regarding anye kinde of good practise. Wherefore, if in al actions of life, and cogitations of the minde, we do follow and embrace Vertue as oure chiefe Capitaine and continuall good guide, we shal be sure, traueilling warely in the middes, as well to escape suche dangers as hang on euery side, as also in despight of enuious rage, which doggeth al studious minds, to attaine to that perfection and contentation, whiche others heretofore by like industrie haue obtained.

Nowe therefore, seeing that naturall affection hath moued vs to this so excellent a guyde as Vertue, whiche leadeth vs to the knowledge of Wisdom, and atchiemyng of aduentures, wee muste likewise of force chaertaine some studious companion, whome  
wee

We maye vse for a staffe to leane vnto in the daungers of Trauell. For if Iupiter himselfe woulde vouchsafe to drawe vpp into Heauen some mortal wight, meaning to shewe hym all the celestiaall ioyes & pleasures of the worlde, in vaine were the fruition and sight thereof vnto him (sayth Cicero) vnlesse he hadde some friende or other, to whome he mighte imparte and disclose these highe profits and commodities aforesaid: wherevnto alludeth also the Poet Iuuenall in this verse, *scire cum nihil est nisi re scire hoc scias alter.*

Then sith we are so naturally enclined to Societie, and that no friendshippe is to be compared to that which likenesse of nature and disposition hath linked togither, whiche causeth equall mindes to be affected either vnto other, whereby the true knotte of friendshippe is knitte, according vnto Pithagoras, of one minde in two bodies, it appeareth howe necessarie a thing is Societie and fellowshippe in Trauaile, whiche Marcus Cicero hath so fittely expressed in the persons of Caius Lelius, and



and Publius Scipio Affricanus, that you  
woulde thinke them alque familiarlye tal-  
king wyth you, touching the friendshippe  
betwene them vsed, whiche not onely in  
house and harbour, peace and warre,  
prosperitie and aduersitie, but euen in long  
Peregrination and Trauaile was all one.  
And howe can the life of anye man be so  
solitarie, that he is not constrained to de-  
lighte in mutuall loue and societie? What  
is moze pleasaunte than to haue so fayth-  
full a friende, to whom thou maiste com-  
mitte secretes as safely as to thy selfe,  
who in wrath doeth equally reioice, and in  
pouertie lament with thee? But here I doe  
not meane the common Familiaritie and  
good fellowshippe whiche is pretended  
nowe amongst diuers, noz of the natu-  
rall affection of brothers and kinsfolkes,  
whiche euen nowe as in Ouides dayes,  
*Fratrium quoq; gratia rara est.* But I  
meane the true and vertuous knotte of  
faithfull friendshippe, as is aforesaide:  
The force whereof doth chiefly appeare in  
this, that of so many kindes of Societies,  
which

which nature hath procured, it is onely so stricke and rare, that it cannot be well possesse of manye, but fewe in number, and that is two at the moste, of whiche sorte were Alexander and Ephestion, Titus and Gisippus, Pilades and Orestes, Damon and Pithias, Phocion and Nicocles, wyth Publius Scipio and Caius Lelius aforesaid, whose liues were so deare of the one vnto the other, that for the most parte they contended whose death should first celebrate their louing fame and memorie, supposing their glorious death to be better than unhappie life with losse of friendshippe. Such is the force of Loue, that it vanquisheth tyrants, conquereth the malice of the enuious, and reconcileth mortall foes vnto perfect loue and amitie, insomuche, that they are worthily saide to take the lighte of the Sunne oute of the worlde, whiche exclude friendshippe from the life of men. And surely this so good a vertue is rather to be perswaded by example of life, than subtilly reasoning.

Although I cannot omit the great prudence



dence of Virgil, who considering, that as friendship is alwaies necessarie, and neuer oute of season, so in trauaile moste requisite, saith vnto Aeneas in his long travels & perillous adventures a faithfull friende and companion, whome he calleth Achates, of the worde Achos, which is sorowe and care, signifying thereby, that nothing so muche becometh a Prince or Capitaine, as to haue a care and especiall regarde of his charge and companions in trauaile, whiche appeared in Aeneas, as well by the greate liberalitie he vsed, as occasion and facultie serued, as also by the noble courtesie and comfortable wordes he gaue them in most dangerous aduersitie.

And for the laste point to be touched, we will (rather garnishing the mind than hardning the body) bathe oure heartes in Humilitie, arming our selues with Patience and Courtesie, and learne of him whiche iudgeth it the duetie of a stranger to apply his own businesse, not regarding other mens affaires, and to bee nothing curious, and inquisitiue in a straunge common wealth,

as

and as it becommeth not a Gentleman proudly to aduance himselfe at home, so he must not ouerbashfully behaue himselfe abroad. And lastly, there is nothing more commendable in any kind of attempt, then to procéde in the purpose vnto y<sup>e</sup> ende & full determination. For according to the Poet,  
*Est aliquid prodi sensus si non datur ultra.*

And thus muche is hitherto spoken touching the necessarie order of Trauell, whiche, whosoener doeth obserue, (no doubt) he shall receiue and enioy the vspeakable pleasures and commodities therin contained. And with the accomplishment of hys studious minde be sure at length to reape the rewarde whiche is painefully earned, and therefore moste worthily obteyned by labour and Trauel.

It resteth now to shewe and sette forth the highe treasure and commodities of Trauell, whiche, because they are infinite, belonging as wel to the body as the mind, it is good to restraine so large a scope and ample matter, into a lesse roomth and more compendious stile. Leaving then the reste  
 whiche



rest which is superstitious, we will (still fa-  
 uouring the minde) prosecute onely suche  
 foyfull treasure and profitable pleasure, as  
 by vertuous actes of noble mindes alrea-  
 dy hath bene and is still to be gotten and  
 atteyned in Trauell. Wherein, who doth  
 not see howe sure and skilfull a scholemas-  
 ters is experience, which not without co-  
 tinuance and labour is reteyned: For if  
 all thinges are atchiened by these three in-  
 strumetes, that is, Arte, Use and Exer-  
 cise, which are euen the guides of experi-  
 ence, we must of force seeke and embrace  
 the same as the chiefe worker and mas-  
 tresse of this trade and facultie. And as  
 arte is an ayde, & helper of nature, so is  
 experience the triall and perfectiō of arte.  
 For of experience commeth prudence, by  
 prudence knowledge, by knowledge wis-  
 dom, than the which nothing is more pre-  
 cious a<sup>n</sup> diuine. Neyther would I haue  
 any man suppose this to be spoken (*Pinguis*  
*minerva*) as touchyng bare practise, which  
 without knowledge as it is lame and im-  
 perfect, so being directed by science it wor-

keeth the perfection & dignitie of the same.

Let vs take for example the curious arte of Cosmographie, not straying farre from the purpose, wherein if I shoulde take occasion to talke of that parte of the worlde which is called *Terra Habitabilis*, the mayne lande inhabited, whereof according to the auncient wyters there are thre partes, *Europa*, *Africa*, & *Asia*: the leaste of them in quantitie is *Europa*, wherein we are conteyned, the head Citie whereof is *Rome*, nexte vnto that is *Africke*, wherein *Carthage* is chiefe, an earnest follower and imitator of the Emperors of *Rome*: but the greatest parte is *Asia*, whereof in tymes paste the principall Citie was *Troye*. And so to describe the seas that deuide them all either from other, and yet enuironed rounde aboute with the same, myght I not well be likened to a blynde man iudgyng colours, that talke of suche thinges by hearesay, which I cannot as *Oculatus testis* partly by witnessle and reporte: Then let vs rather say with Tully, that it is better to

practise



practise and doe aduisedly; than to thinke  
and imagine neuer so wisely. Where  
in as I woulde wishe my selfe able not  
to exorte onelye, but to perswade anye  
worthy and fitte persons hereunto. So do  
I not hereby greatly animate or encourage  
the rude sorte being ignozant of affayres,  
to suche kynde of Trauell: For euen as  
we see in the bodies of men diuers formes,  
whereby some are swyfte to runne, some  
light to leape, and other strongly made  
to wrestle: So lykewyse the varie-  
ties of the mynde are moze in number,  
and therefore all men are not of one dis-  
position, which diuersitie of natures full  
wisely did Pichagoras consider, when he ly-  
kened the life of man vnto a common faire  
or solemne assembly, whereunto did ma-  
ny resort for earnest occasion of businesse  
and affayres, and others to beholde the  
same, whome hee onelye iudged to haue  
the quyet lyfe, and all the rest to be vex-  
ed wpth continuall cares and perturba-  
tions of the mynde: which tranquillitie and  
contented lotte of lyfe, he applied vnto the

wyse Philosophers whom he supposed for  
 this cause to be borne and brought forth  
 into the world, that they might by investi-  
 gation search out the secretes of nature,  
 and discerne the sundrye dispositions of  
 men. Then if the nature of a Philoso-  
 pher or wyse man be, to behold as it were  
 in a glasse by speculation, the hidden se-  
 cretes of nature, of sundrye one cause  
 the dyuerse effectes, and the variable e-  
 state of mankynde, as is aforesayd. Sure-  
 lye it behoueth these kynde of men very  
 muche, if there be anye suche left, ac-  
 cording to the example of theyr ances-  
 stours, to bestowe some tyme in Tra-  
 uayle, whereby they myght the better  
 profite others, and be better instructed  
 them selues, whiche if they be the Citi-  
 zens of the whole worlde to whome all  
 countreys are in common, why shoulde  
 they doubt to enioye that heritage or pa-  
 trimony which others in tymes past dyd  
 extort by wysedome from Tyrannies: or if  
 they them selues be perfect, why shoulde  
 they childishly feare the corrupt manners  
 of



of others, but rather by the integritie of  
 their lyues, seeke to refoyme and instructe  
 those that be rude and imperfect. For this  
 cause the diuine Philosopher Plato, whose  
 fame had ouerspread all Greece, sayled ofte  
 into scicilia, partly tending the misera-  
 ble estate of that countrey, whose lot was  
 often to be ruled and infested with Ty-  
 rantes, whome he by the admiratio of his  
 wisdom compelled vnto goodnesse, and not  
 forellowing his fame and honour thereby  
 gottē, perseuered in the same, which sented  
 by the ambitious answer he made vnto  
 him that asked, why (forsakyng his coun-  
 trey and yelding him selfe vnto perils and  
 dangers) he did neglect the building of his  
 Tombe according to the maner of y Gre-  
 cians, because saith he *Primum nomen de-  
 de vero monumenta*. First we must win ho-  
 nour, fame and good name, and thereby  
 celebrate the worthy Tombe and mo-  
 nument of euerlastyng memorie. He re-  
 sorted vnto the Court of Dionisius the ty-  
 rant, which grudged at his fame and the  
 increase of his honour, whiche Plato per-  
 ceiuving

ceivung, craved licence to speake with  
 Dionisius, which beyng graunted, he  
 used this kynde of reasonyng: If your  
 Maiestie should knowe of any man (saith  
 Plato) that came into *Scioelia* wilfully bent  
 to doe you some mischiefe, which neuer  
 thelesse for want of oportunitie fayled of  
 his purpose, wouide you let hym escape  
 scottfree: wherunto the Kyng answered,  
 no surely, for not onely the dede but the  
 evyll intent is to be punished. Then Pla-  
 to used this obiection: but if another well  
 disposed person shoulde come hitther to doe  
 you a great good turne, & cannot for want  
 of oportunitie performe the same: were  
 it reason he shoulde be lykewyse neglect  
 and dispised: The Kyng demanding  
 who that was, even Aeschines sayd Plato,  
 a man for vertuous lyfe and civilitie of  
 manners to be compared with any of the  
 rest of Socrates Schollers, who hauynge  
 passed manye bitter stormes on the Sea,  
 and other perilles to imparte his wys-  
 dome and knowledge vnto them, is her-  
 therto despyed. This commodious speech  
 of



of Plato so moued the Tyrant Dionysius, that whereas befoze hee disdeyned, now he embraced Plato, and was earnestly affected towarde Aeschines. Thus we see, that both the deedes and wordes of wise men directed by vertue, are wonderfull.

Anacharsis the *scythian*, so much affected the desire of knowledge, that he traueyled vnto *Athens*, onely to heare the wisdom of Solon, who at that tyme flourished amongst the *Athenians*, in so much as commyng thither, hee boldly badde hym selfe to dynner wyth Solon, and sent hym worde that Anacharsis the *scythian* coueted both to be his guest and hys Scholler: to whome Solon answered by hys seruaunt, that hospitalitie was wonte to be amongst men in theyr owne countrey, meanyng that betwene the *Athenians* & *scythians* there was no such right of custome: at y<sup>e</sup> which answer neuerthelesse he entred into y<sup>e</sup> house of Solon, saying, y<sup>e</sup> he was even nowe in hys owne countrey, & therefore ought to be receyued as a guest, wherwith Solon being greatly

delighted, receiued hym courteously enen  
vnto faythfull familiaritie and friende-  
shipp, perceyving by the first wordes hee  
spake, his philosophicall mynde, whych  
judged it hys natyue soile, wheresoeuer  
hee was well entertayned: whiche cour-  
tesie towarde Anatharlis, I suppose that  
Solon vled the rather, doyng that vnto  
others whiche hee wished vnto hym selfe:  
for not long tyme after, scarce sufficient-  
lye satisfied, eyther wyth the honour and  
dignitie so hardlye deserved, or with the  
 slender reward & colde consideration of the  
Athenians towards him, which aswel by  
wisedome & sadnesse, as in fained fury and  
madnesse, had profited his countrey, prote-  
cting the same in open place, did sodeinly  
from thence saile forth into *Egypte*.

And lastly, amongst Philosophers, who  
doeth not highly commende the contented  
mynde of Anaxagoras, whiche after long  
peregrination and traueyle in the sear-  
ching out of knowledge, at his returne  
founde his patrimony and possessions con-  
sumed, & his countrey almost desert, wher-  
at



at being little moued with impatience  
or sorowe, sayde, if these had not perished,  
my selfe had not bin saued. Oh Philoso-  
phicall minde, armed with Socraticall  
patience, which esteemed not the value of  
riches, in respecte of the treasure of lear-  
ning, nor bewayled the losse of goodes,  
whereby he founde the diuine knowletge  
of wisdom. And thus it appeareth, that  
those things are prosperous, whiche vnto  
vs sometime seeme infortunate, and con-  
trarywise, that whiche is accounted for  
lucre, may be turned into lesse. And for  
experience of knowledge in traucell, thys  
may be sufficient. Nowe haue we to con-  
sider chiefly, the valiant actes, and adue-  
tures of noble minds attempted by courage  
and magnanimitie. And eue now violently  
breaketh out Hercules that heroycall *Hercules.*  
wight, as worthily chalenging vnto him  
selfe the principalltie of all the powers in  
the worlde, whose actes & attempts, as for  
antiquitie they be suddainely worne out  
of noble mens Halles, so if they were  
copiled together in one volume, I doubt,  
that

that a greates manye woulde sooner spende  
 their whole time in contemplation there-  
 of, than be by emulation moued, although  
 not to the like enterprises, nor yet to such  
 like worthy exercise, in defence of theyr  
 Countrey. This was Hercules Thebanus,  
 the sonne of Amphitruo, whiche hauing by  
 misfortune slayne his brother, fledde from  
*Tyrinthe*, vnto *Thebes*, where it fortuneth  
 this Hercules to be borne, and after that  
 he had there shewed the first proue of hys  
 strength and prowesse, in defence of that  
 Citie, besieged by them of *Minia*, forth-  
 with deliuered the Sea aboute *spayne* and  
*Italy*, from a number of Pirats, in perpe-  
 tuall memorie whereof, they caused two  
 greates Rockes to be set vp in the vtter-  
 most corners of *spayne* and *Afrike*, whiche  
 at this daye are called Hercules Pillers:  
 from whence he passing into *Asia*, con-  
 quered and slew *Laomedon* King of *Troy*,  
 but deliuered the possession of the King-  
 dome to *Priamus* his sonne. What should  
 I speake of those twelue high aduentures  
 whiche were called Hercules labours,  
 which



which would farre more worder than credit  
 to be pronounced. And next ensueth the high  
 courage of Alexander the great, whome  
 neither Countrey nor kingdom, Monarch  
 or Empire, no not the wide circuite of the  
 whole world, was wel able to containe, for  
 being but .20. yeares of age, he under-  
 toke to conquer the same with an armie pre-  
 pared by his father Philip, which was in  
 number .32000. footmen, and .4500. horsemen,  
 hauing no Captayne vnder the age of .60.  
 yeares, because they not in their legges, but  
 in the force of armes they shuld place the hope  
 of victory. In the first yere of his raigne, he  
 was saluted Emperour of Greece, but be-  
 ing contented of the Thebanes, that they shoulde  
 thinke him in courage not inferiour vnto  
 Hercules, he vanquished the Citie by force of  
 armes, destroyed it, & sold the people for peo-  
 sants. In vaine it were to rehearse the Ci-  
 ties & townes, sith the countreys & kingdoms  
 were almost infinite which he conquered.  
 And coming firste into Asia, he subdued  
 the Persians, and vanquished all the Re-  
 gions extending vnto Indica and Scythia,  
 where

where mette with hym. Darius with a  
 mightie army at Issus, but his legges bet-  
 ter deserued than his armes, for being  
 put to flight, he left his mother Siganabris,  
 his wife, and his sisters behind, to encounte-  
 ter with Alexander, whome notwith-  
 standing he most honourably intreated,  
 and courteously enterteyned. After this,  
 he was honourably receyued at Hierusa-  
 lem, and conquered all Egypt, where en-  
 tring into the Temple of Hamon, he was  
 worshipped of the Priests for the sonne of  
 Iupiter. From thence he trauelled into  
 India, where he had a greate conflict with  
 Codrus their King, which came with 60.  
 other Princes, and foure hundred Ele-  
 phantes, with strong munition on theyr  
 backs, againste Alexander, and yet was  
 taken and restored againe vnto his king-  
 dome. This done, he sent forth his Paue  
 into the East Ocean Seas, to searche if  
 there were yet any other part of the world  
 to be conquered. The long travels, & hard  
 aduētures of Aeneas, which by the wrath  
 of Iuno wer hardened, & by the favourable  
 aspect



aspect of his mother Venus lightened, I  
leape vntouched, as vnknoen to fewe of  
none, omitting likewise the Iudgement  
of Hector and Achilles, Hanniball,  
and Scipio, with others infinite, & lastly  
the noble actes of Iulius Caesar, which doe  
extend even vnto our owne native Coun-  
trei of Britayne, where I can not let passe  
the noble entrance of Brute the Troiane  
Captayne, and firste Conquerour of this  
land, then inhabited with Giants and  
sauage people, as it appeareth sufficient-  
ly by the iust record of Chronographers.

This noble Brutus, sonne of Silius,  
whose father was Ascanius, not content  
to liue as a subiect in Greece, whose ances-  
ters had bin the Princes of the worlde,  
gathered together an army of the Tro-  
ians, and furnished themselves with Gre-  
cian Shippes, in despite of their Kyng  
Pandrusus, whiche at the firste refused  
gently to supporte them in their voyage,  
but afterwarde was contente to yelde to  
the request of the Troians, and the more  
willingly, for that he doubted their force  
and

and worthy promette; so that Pandarus  
 the King, was content to give his daughter  
 in marriage vnto Brutus, with a boun-  
 tifull dowry, towarthes the furthering of  
 his adventures; and forthwith Brutus  
 with his army, called from Greece, into the  
 Ilande of Prygon; where Brutus consulted  
 with an Oracle, from whence, after so-  
 lemn sacrifice done, he receyued this an-  
 swere according to Cambrinus

*Brute, sub occasum solis, trans gallica regna  
 Insula in oceano est, undiq; clausa mari:  
 Insula in oceano est, habitata Gigantibus olim,  
 In Nunc deserta quidem, gentibus apta tuis.  
 Hanc pete, namq; tibi sedes erit illa perennis,  
 Hic fiet natus altera Troia tuus.  
 Hic de prole tua reges nascentur, & ipsis,  
 Totius terre subditus orbis erit.*

Which verses are thus Engli-

shed by Holinhead.

Brute latten by the east, beyond the galliche land, is found  
 An Ile, which with the Ocean seas inclosed is about,  
 Where



where Giants dwelt sometimes, but now is desert ground  
 Most meete where I must pise the self with all the route.  
 Make the wayward with speede, for ther I shall find out  
 An euerdurling seate, and Troy shall rise anewe  
 Into thy race, of whome shall kings be borne no doubt  
 That with their mighty force I world that hole subdue,

And here with Brutus, glad to haue re-  
 ceived so certayne an answer from  
 the Oracle, departed to his Shippes,  
 and came along the coastes of *Asike*,  
 where hee mette wth the rest of the  
 Troians that came away with Anthe-  
 nor, whose Captayne was Corineus,  
 and so ioyning both armies togyther,  
 they came into the coastes of *Britayne*,  
 where after sundrye confliates had wth  
 the Gtantes there inhabiting, they de-  
 stroyed the sauage people, and long tyme  
 possessed the land in quiet peate and tran-  
 quilite, as appeareth moze at large in  
 the Chronicle: so that we maye see what  
 the state of Countreys are and haue  
 bene, whiche by the paynesfull tra-  
 uels of worthy Conquerours, haue  
 bin from time to time of barbarous people  
 brought

Of Trauell.

broughte to a most ciuill gouernement,  
whych kynde of trauell besides an infi-  
nite number of pleasaunt commodities,  
hath in it selfe so closely conteyned a cer-  
tayne kynde of naturall inclination, that  
it causeth diuers men of sundry myndes  
to affecte the ple and experience thereof.  
For as the Sonne hath sundry good gifts  
of grace, working diuers effects, so the  
myndes of the studious are not all gouer-  
ned wiche one kynde of vertue, whych  
causeth them to be diuersly affected, some  
with desire of knowledge, some wiche  
strange sightes of auncient monumentes,  
some with aduentures in finding out of  
vniuersen Countreys and the commo-  
dities thereof, and other wiche manye o-  
ther thynges are delighted, as in lear-  
ning the languages, searching out the se-  
cretes of nature, and discovering the maners  
of menne, and customes of Countreys,  
whych as they are all to be allowed, so  
me thynkes that kynde of indenuoure,  
whych procedeth of the desire of know-  
ledge, to bee the best worthy of commen-  
dation.



dation.

And to conclude with Tullie, whome  
firſte and laſte for honours ſake I name, I  
ſuppoſe, that the knowledge of ſecretes  
and wonders, are moſte profitable to fur-  
niſhe the ſteadfaſte felicitie and happineſſe  
of mans life: which, as it is the marke and  
ſcope whereat al men do ſhote, as no doubt  
all thinges are referred to an ende, ſo it  
commes to paſſe, that after long trauel and  
peregrinations abroad, we ſhall returne  
towards our owne native ſoile, with a full  
contentation to beholde our kinnfolkes,  
friendes, and companions, and finally, by  
this means armed with experience, be more  
able to perſeuer in the ſundry ſervice of our  
moſte noble Prince and famous Country.

Of  
the ſundry ſortes of traueles, and the  
benefits thereof, I ſhall ſpeake more  
at large in the next chapter.

## Of Stability.

## CHAP. 9.



As to every living thing Nature hath given a provident care, to seeke and maintaine the comodities of life, whiche in the leaste creatures of all is commonly most manifest to be perceived. And first we see the carefull providence of the little Emities, whiche, (as it is cunningly described of Virgil) in the colde winter season, are assembled together in manner of an army, when they most busily apply themselves to spoile the heapes of corne, scattered here and there in the wyde fieldes vnder the mole hilles, and suche like huge mountaines, most painefull and troublesome for their beaute carriage. And wile themselves they disperse all the daye long, gathering vpp their loades vntill towardes the evening, when they al meete together



together, marching homewardes ballantly  
like victors, some vnder burden groning  
with their bottles, some shewing with the  
might of their shoulders the greater ker-  
nelles of heauie graine, some (changing  
burden) chere their fellows ouerloaden,  
and some lighted of their labours, come be-  
hinde to suruey the traine, correcting some  
of slooth, and setting al thinges in good or-  
der. And now the wayes are worke with  
waight of suche heauie cariadge, and euery  
path is moistned with the sweate of theyr  
dayly laboures, vntill they come home to  
their owne dwelling place, where they safely  
bestowe their provision afield, to supply  
the neede present, as also to supporte the ne-  
cessitie which by dearth or famine mighte  
happe in time to come hereafter.

And thus we see the prouidence of Pro-  
vidence in this small creature to be wonder-  
full. And not onely Providence is  
graunted vnto these, but even in manye  
other vnrasonable creatures, we find sun-  
drie speciall giftes & prudent qualittes (if I

may so call them) whiche in effect seeme to imitate the knowledge & perfection of reason. To witte, the Foxe which in craft excelles all other beastes, even in this pointe is chiefly noted of Subtiltie, that he neuer prays neare home, so that commonly he doth mosse harme where he is leaste suspected. The Hedgehog seemes to haue iudgement in Astronomie, whiche stops his eare againste any tēpest that is comming. The little Bēe giueth a singular example of Industrie, whiche out of euery flower gathereth some sweetenesse. The Nightingale w<sup>th</sup> a sweete note giueth warning to be watchful. What a gift hath y<sup>e</sup> hound in smelling? what courage hath a boyle in travelling? howe farre doeth the Lynx excell all other beastes in sight? and lastely, what a kinde of highe courage is in the Lion, whiche fauoureth those that fauone, and destroyeth anye thing that doeth withstande. These and suche like a number of brute beastes, shewe and sette forth the excellencie of natures gistes, and chiefly in that euerye one followeth his naturall inclination according



ding to his owne kinde. Then howe much ought men (being spiritually indued wyth reason and understanding) busily to apply themselves in the maintinauce of lyfe, and seriously to bestowe their time according to the quantitie and value of their talent, it is easie to be gathered. But according to the opinion of Cicero, there is nothing so doubtfull and uncertaine in the iudgement of a yongman, as stedfastly to chuse what trade of life to undertake. And true it is, for (besides that the trades and faculties of life are diuers) there are also suche an infinite number of conceites, and fantastical opinions, which bere the minds of unskilful youth, that herewith the iudgement of Reason is blinded, the election of Witte troubled, and the senses of Understanding quite ouerthrowen.

For, if at some times, being better advised, we fall into deliberation of this matter, we are as soone in one sentence, as soone in an other, and howe manye vaines, so manye vanities: no otherwise than as an emptie Shippe unburdened, and withoute

may so call them) whiche in effect seeme to imitate the knowledge & perfection of reason. As witte, the Foxe which in craft excelles all other beastes, even in this point: is chiefly noted of Subtiltie, that he neuer prays neare home, so that commonly he doth mosse harme where he is leaste suspected. The Hedgehog seemes to haue iudgement in Astronomie, whiche stops his care against any tēpest that is coming. The little Bēe giueth a singular example of Industrie, whiche out of every flower gathereth some sweetenesse. The Nightingale w<sup>th</sup> a swete note giueth warning to be watchful. What a gift hath y<sup>e</sup> bound in smelling? what courage hath a boyle in travelling? howe farre doeth the Lynx excell all other beastes in sight: and lastely, what a kinde of highe courage is in the Lion, whiche fauoureth those that fauone, and destroyeth anye thing that doeth withstande. These and sucbe like a number of brute beastes, shewe and sette forth the excellencie of natures gistes, and chiefly in that euery one followeth his naturall inclination according



ding to his owne kinde. Then howe much ought men (being spiritually indued wyth reason and vnderstanding) busily to apply themselves in the maintaunance of lyfe, and seriously to bestowe their time according to the quantitie and value of their talent, it is easie to be gathered. But according to the opinion of Cicero, there is nothing so doubtfull and vncertaine in the iudgement of a yong man, as stedfastly to chosse what trade of life to vndertake. And true it is, for (besides that the trades and faculties of life are diuers) there are also suche an infinite number of conceites, and fantastical opinions, which bere the minds of vnskilful youth, that herewith the iudgement of Reason is blinded, the election of Witte troubled, and the senses of Understanding quite ouerthrowen.

For, if at some times, being better advised, we fall into deliberation of this matter, we are as soone in one sentence, as soone in an other, and howe manye vaines, so manye vanities: no other wise than as an emptie Shippe vnburdened, and withoute

equall baliste is caste too farre vppon the  
boisterous billowes of the swelling Seas,  
and lightly carried hither and thither with  
the leaste winds that blowes, vntill at  
length by some sodaine storme and hideous  
tempest it is throughten headlong vppon the  
shelke of harde Semphlegades, so is the vn-  
skilfull minde of youth not equally pea-  
zed in the ballance of Experience, light-  
ly drawen into sundrie opinions by the  
foule allurements of deceitfull Follie,  
vntill at laste for want of Stabilitie and  
good Government, it is commonly subiect  
to the gripes of misfortune, and sodaine-  
ly fallen into the snares of shamefull mis-  
chief.

And this we see by dayly experience, that  
if one man bee moued with common pro-  
fite, a number be delighted with selfe loue  
and private pleasure: if Vertue drawe  
some vnto goodnesse, Vice driueth manye  
more vnto mischief: if Reason perswade  
this, Fantasie forceth vnto that: if Witte  
weye one waye, Will wexeeth another  
waye,



waie, and some (as Horace witnesseth) are  
so waivering and inconstante, that no life  
at all can like them, no degrees of estate  
can content them, and with no kinde of  
fortune they wil be satisfied. Things are  
troubled w<sup>th</sup> cares (as they say) no  
noure haunted with Enuis, no maiestie  
in meane estate, in pouertie nothing but  
neede and penurie, single life is solitarie,  
and marriage is subiect to an infinite num-  
ber of troubles, so that it is vnlike for these  
men to be resolved vpon anye trade or fa-  
cultie, which can fanse no kinde of estate:  
and it is no meruaile, though craftes and  
base cunning be contemned, when the no-  
ble sciences, and heauenly wisdomes it selfe  
are vtterly despised and forlorne. A harde  
worlde you will saye, when Diuinitie is  
suspected, a shrewde case when the lawes  
are neglected, and a frowarde time when  
philosophe is reiected: to learne true speach is  
but trifling, Eloquence is little better than  
Loguacitie, Logick is nothing else but lit-  
igiousnes, sweet melodie is y<sup>e</sup> seruāt of sloth,

in minding me: now a daies stande for cyphers: measuring of land is better for, than that build & purchase (which are few) than for, such as waste and sell (which are many:) and for the iudgement of the Starres it is thoughte to be vaine and vncertaine. Againe, the trade of Merchandise standes vpon hap hazard: Citizens are for the moste parte vnconscionable: the countrey life is clownishe: marrefare is harde and dangerous: and trauel is costly and perillous: So that any kinde of life to these fel- lowes is loathsome: but they are no Dea- launts, they will not be subiecte to seruile bondage, whereas indeede by this meanes they are free from Libertie, for, what is Li- bertie? but to haue free choice and election of things pleasaunt, profitable, and honest, the vse whereof, if it make to the felicitie and happinesse of life, then suche as wante the commodities of the same, muste needes be accounted vnforsunate.

Moreover, if it were granted vnto them, that in all things there is abuse, should we therefore



therefore vse nothing : the waye to vice is  
 pleasant and plaine, should we therefore  
 runne headlong into mischief : the hill of  
 vertue is hard to clymbe, and therefore shal  
 we be slowfull : to be short, the times are  
 chaunged, the manners altered, and the  
 whole world is vncertaine: and should we  
 therefore not lye, or neglect the necessarie  
 commodities of life: then might we iustly  
 giue place vnto brute beastes, whose na-  
 ture in that point exceedeth our reason, and  
 whose small prouidence overreacheth our  
 deepe vnderstanding.

But to leaue these wandring wittes  
 (whiche are constante in nothing but vn-  
 certaintie) of suche as meane to incorpo-  
 rate themselves, and to become profit-  
 able members of the common wealth:  
 I suppose these three pointes in the choyse  
 of life to be chiefly considered, and espec-  
 ally followed: And first that we enter into  
 the iust contemplation of our owne natu-  
 rall disposition, and the rather applye our-  
 selues to that life, wherevnto nature is  
 chiefly enclined, for according to the pro-

uerb, a good beginning, makes a good ending, and surely nothing is well begun, nor like happily to procede, whereunto nature is not consenting. Secondly, that we seriously follow that kinde of practise or studie, whiche in youth hath bene grafted by instruction, and by longest continuance in vs accustomed: And thirdly, not ouer hastily nor ouertimely to addia our selues to any one kinde of calling, but that we maye be remoued vnto an other, if better occasion with oportunitie should serue: for no man is so steadfastly grounded in anye degrees of estate, but that (by the wrath of fortune) he is made subiect to change and alteration of life. And touching the first point, surelye it seemes to be necessarie, that nature shold giue hir verdict in the free choyce of faculties and trade of life: For as in a common assemblie and Parliament (where consultation, and deliberation is had of matters y<sup>e</sup> are doubtful and necessarie) all mens opinions are hearde, and no mans voyce is suppressed, in so muche as the sentence or election (pronounced by one onelye man) is drawen for the most part out of the comon consent



consent of all the reste : So in the choyce of this (which successiuelye ioyneth vs in the coꝛporation of the other ) we can not but inturie our selues, in restrayning the libertie of Nature, too muche leaning to the authoritie of reason, and counsaile of others : And it shoulde seeme rather in this pointe more profitable to forsake witte than wil, more commendable to leaue friendes than familie, and more necessarie to obey nature than reason : for if nature haue not graunted strength, it is not witte that may withstande the harde labour and waightye force of weeliling : if courage serue not to assault, it helpeth not by policy to succour. And it is vaine for a cripple to contende in running, scornful for the crow to thinke himselfe beautifull : who is so madde that wyl set an Asse to learne Musicke, or so blynde that calles a Buzzard to y<sup>e</sup> lure : what auaileth it to sow in the sandes, and make furrowes in the sea : and what pleasure is it to put on a mallowe at a Deare, & a Greyhounde at a Beare : Surely no more fitte and conueniente is it for a man to liue  
contrary

contrary to his own natural disposition: It is harde to swimme against the streame, boy againste an hill, and spurne againste the prick. So the force of nature is invincible, which though she be resisted manye times for good cause, yet she will neuer suffer hir self to be vanquished, and quite overcome. And is it not reason, that she which is the Authour of life, shoulde give counsaile in the order and good maintenance of y<sup>e</sup> same? shoulde not the mother instruct hir childre? or doth not the opinion of the Judge beare chiefe credite in the cause? yes no doubt, and so muche the sooner to be accepted, by howe muche the moze it seemeth to give light, and chiefe evidence to the truth of y<sup>e</sup> matter: but you will say, y<sup>e</sup> nature is corrupt & therfore not meete to sit in place of iudgement: in deed this reason is not light, in other matters which seemeth harder to be confuted, than maintayned, & if the consequente be true: I coulde wishe it were nowadayes generally practised and approued: but in this case I denye that nature of it self is corrupt, nor vicious, but custome,



no, hurtfull by anye meanes vnto it selfe,  
and therfore not to be refused: and it is ma-  
nifest, that discorde is in all things the au-  
thour of mischiefe: wee see that a kingdome  
diuided wythin it selfe cannot stande, much  
lesse the man (that is continuallye bered  
with contrarie thoughtes and affections)  
in his actes and operations can prosper.  
There be diuerse parts and members of the  
bodie, but the minde guideth them all into  
one kinde of motion. Let vs take for an  
example that honourable state of mariage  
(whiche by reason seemeth to be the firste  
steppe of Stabilitie) for compassed by lea-  
sure and aduiselemente, it resembleth the  
toyces of heauen, and rashly enterprised, it  
is equall with the tormentes of Hell: it is  
only the treasure or discommodities, pro-  
sperity or aduersity, the only felicity or un-  
happinesse of life: wherein truly there is  
nothing so dangerous, as the inequalitye  
of estates in such a stedfast knot and firme  
coniunctio of two bodies: for what likely-  
hood of condition can there be between two  
of diuerse dispositions: or what consent or  
agreement

agreement can be found in y. contrarie natures: whē one shal be lowly and the other lofty, one ambitious & other curteous, one chaste the other incontinent, one courteous and the other by nature churlishe. And as the Wolfe cannot leaue to be rauenous, nor vnthankfull swine learne to be curteous: so the haughty Lion is merciful by kind, & the silly Lamb by nature innocent. But we see there is hard familiaritie betwene any of these creatures, bycause their natures be contrarie, and therfore commonly they seeke one anothers destruction. And as vnequal oren can not wel drawe togither in one poake: so the match is made where the mates are not like disposed, and consequently, nothing els prosperous (*inuita Minerva*) to say, nature not consenting. And now to the second point of this deliberation, there belongeth a dutiful regard in following y. chiefe scholemastresse experience, vnto whose discipline & instructiō, we haue bin longest accustomed: For it is an olde saying, Rome was not builded in one daye, neither is any serious matter to be attempted



ted with ouermuche haste, & nothing is so hardly won, which is more easily lost, the strong hold or fortresse, whose bulwarkes seeme to be invincible, at length with hard & perillous aduentures is entred, & yet perhaps againe by slight policies, in a momēt lost and recovered. And next vnto Nature hir self, Custome chalēgeth a large prerogative, whiche (in processe of time) maketh hirselfe almost equall w<sup>th</sup> Nature in force & condition. For, if we cōsider y<sup>e</sup> whole regiment of y<sup>e</sup> world (which is by antiquitie of times principally directed in good things) we shal find almost nothing in so large an Empire that is not subiect to the rule of custome: first the generall fruite and propagation of kinde, is by custome naturallye increased & maintained, by custome Emperours and kings are crowned, by custome Knights and Lordes created, and by custome Justice administred, truth exalted, dueties regarded, Desertes rewarded, mighte encouraged, and to be shorte, all kynde of good vertues easilye attayned and worthily embraced: the seruantes of custome, are these thre, Arte, Use, and

and exercise, and as these are by custome specially maintained, so by them all things also are usually attained, and from these cometh also experience, which in any facultie or trade of life is most necessarie: and herein appeareth the imperfection of unskillfull youth, whiche being ignorant of affaires, sometimes enterprize to reach (by a superficiall kind of knowledge) unto the practise of high mysteries, too far above y<sup>e</sup> slight consideration of their graine capacities, and in the ende (in rewarde of counterfayte skill and presumption, and fained holynesse) they receive the just punishment of shameful reproch and confusion. It is a common proverbe amongst vs, he that marries in haste, shal repent at leasure: & indeed a man can not be too chary in that choyce, nor too circumspect in electio of that trade wherein he meanes steadfastlye to run the whole course of his life: if we doe entende to win friendship with any man, see howe circumspect we are in finding out his vaine, howe curious in considering his conditions, and howe nyce in favouring his nature; but

doth



doth it not stand vs more vpon (in y<sup>e</sup> main-  
tenance of life) to behold our owne proper-  
ties and conditions, for no man is borne  
wise, nor any man can suddainely become  
happie: but euen as in the spring time, the  
naturall sappe and moysture of the tree  
breaketh out first into the blooming buds,  
fro buds into blossoms, and then fro bluf-  
soms, by little and little into a more har-  
der substance (whereby it is better able to  
withstand the hurtfull blastes, and bitter  
colde) vntill at last it softneth agayne, by  
the vertue of the Sunne, when it commes  
to the perfectio and ripenesse of the fruite:  
so the naturall disposition of mankind, is  
first moued with affection, to seeke know-  
ledge, then cunning is desirous to imitate  
the practise of vertues, by the example of  
others that were famous: and thus expe-  
rience by custome, bringeth a man at last  
to the full perfection of wisdom, & there-  
fore, the regard of continuall experience, in  
the choyle of mans life, is most necessary.  
Thirdly, it behoueth man to be armed at  
all assaies, against the change of tymes,

It.

and

and unmutabilitie of fortune, for nothing in this life is stedfast & permanent: no countrey so rich, that warres hath not wasted: no quiet peace and tranquillity so durable, that discord hath not dissolued: no beauntie so diuine, which by cloudes of care is not eclipsed: no courage so stoute, whiche by crooked age is not qualified: and lastly, no mirth, no ioy, no pleasure, no pastime, no loue, no lust, no kind of commoditie so perfect and permanent, whiche is not by sorrowe, care, troubles, enmie, wrath, mischief, or misfortune, made subiect to some change and alteration: so that the minde is only constant, whiche is content, & that man seemeth most happie, that is patient: & as riches, health, honour alone, without singular vertues, maketh not fortunate, so truth, courage, equitie, bountie, & suche like, without perfect rest, and contentation of the mind, cannot lay the plot & foundation of Stabilitie: for can we call hym riche that is couetous: or courteous y<sup>e</sup> is proude: or noble that is scorneful: no more can he be constant y<sup>e</sup> is furious and fantasticall:



Iticall: neyther ought any man to esteeme  
the choise of faculties & trades of living to  
be the onely suertie & stedfastnesse of life.  
With that the giftes of nature and fortune  
both richlye possessed are not sufficient to  
the maintenance of felicitie: for he is not  
to be accompted happie, that is not abso-  
lute and perfecte of him selfe, and coueteth  
more to encrease, or feares any thing to be  
diminished: And therefore Solon (beyng  
demaunded of the rich King Cræsus what  
letted him to be called happie) answered,  
bicause he was yet alyue: meaning that  
no estate of lyfe is free from the bondage  
and yoke of sorrowe, for neither Kings  
nor Princes can assure them selues sted-  
fastly to stande in the good grace and fa-  
uour of fortune: which by the example of  
Polycrates was manifestly proued, whose  
estate was long tyme prosperous, and so  
beautifully furnished with health, wealth,  
and pleasure, that he began to be at defi-  
aunce with fortune hir selfe, and dispised  
the fawning fauour of Neptune that sent  
him his King againe in the bowels of a

B. ij.

F. iij.

fishe, which he had before wilfully caste  
 into the sea (being of great price) to trye  
 the friendshippe of fortune. But as the  
 Sunne being at the highest, must needs  
 decline by his naturall course againe. So  
 the blinde Goddesse (whose lookes are like  
 unto brittle glasse that is not so bryght  
 but it is asone broken) now beganne to  
 shake the chaire of proude Polocrates, and  
 asone overwhelmed him in the paynes of  
 hell, whom shee had before hoysed vp into  
 the ioyes and pleasures of heauen: For of  
 a King he became a captiue, and of a hap-  
 pie man a most miserable wretche, and so  
 died at mischiefe. And thus we see by this  
 example which maye be matched  
 with innumerable of like sort, that no life  
 is certaine, none estate stedfast, and no co-  
 dition nor any kynde of calling without  
 continuall cares, troubles, and afflictions.  
 And therefore I conclude, that Patience is  
 the strongest armour of proufe to with-  
 stande the spitefull force of in-  
 constant and variable

Fortune.

FINIS.



